AN EPISTLE TO THE LEARNED NOBILITIE OF ENGLAND.

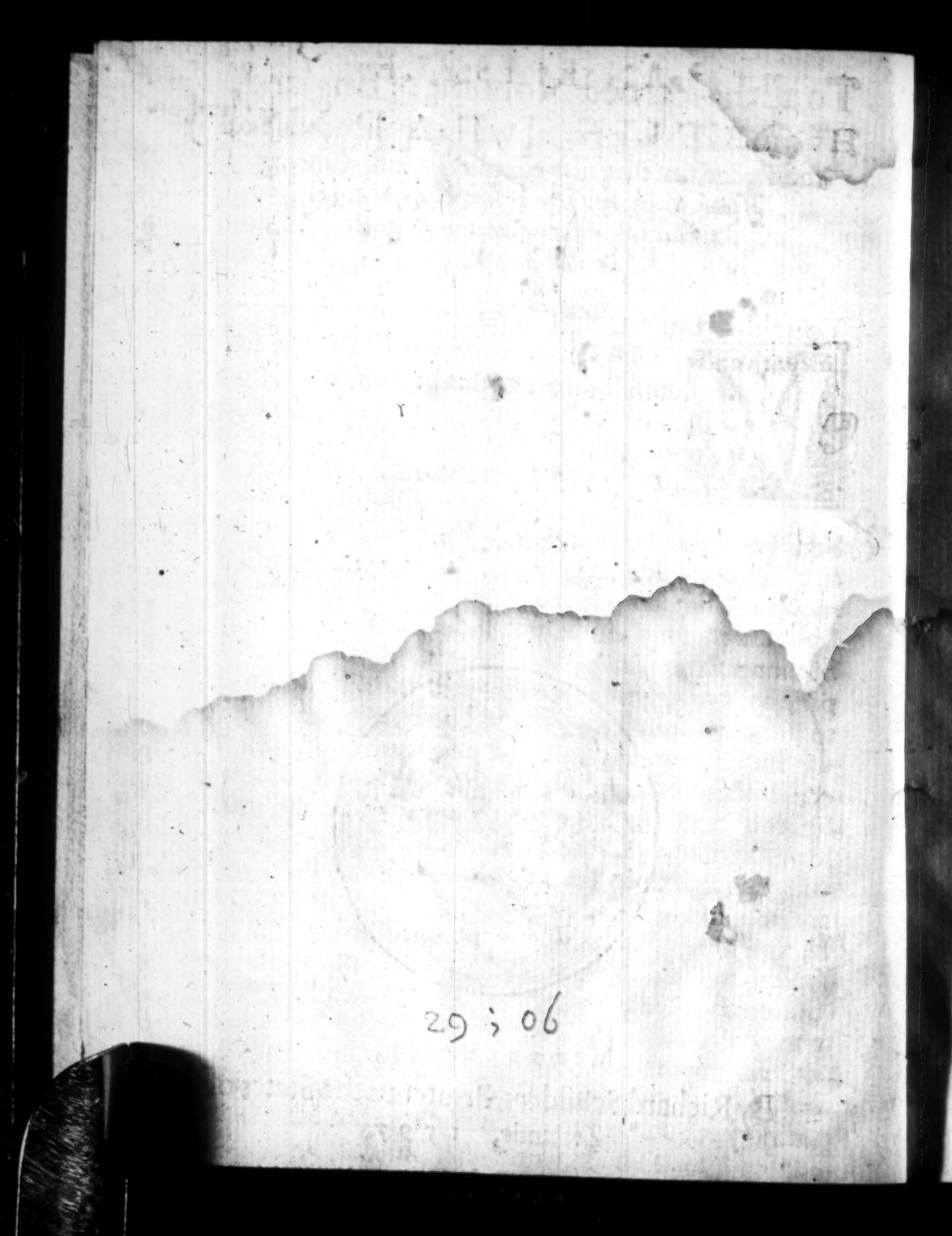
Touching translating the BIBLE from the original, with ancient warrant for euerie worde, vnto the full satisfaction of any that be of hart.

By
HVGH BROVGHTON.

IOHN I.

The light shineth in darknes, though darknes doeth not comprehend it.

MIDDELBVRGH,
By Richard Schilders, Printer to the States of Zealande, 1597.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To all the learned Nobilitie of England,

HVGH BROVGHTON wiſheth all increaſe of knowledge, that they may eſteeme the vnderſtanding *of Gods worde, and care for ſynceritie in it, to be the head of wiſedome and true Religion in CHRIST.*

WHEREAS many (right Honorable) from the high to the low, of all ſortes haue bene deſirous greatly and a long time, to haue the holy booke of God, which for the old Teſtament is in Ebrew, for the new all originally in Grecke, to be tranſlated and beautified with all furniture for playnes and ornaments: that ſuch as ſtudie it, ſhould in no place be ſnared by the tranſlater: but rather in all poinctes might haue at the firſt layd cleare before them all that ſtudie can affoord: It may be thought a good help to the bringing of their deſire to paſſe, by ioyning of al effectuallie in executiō of the worke: to ſhewe what in this paynes may be better done then yet we haue in Englande. And as bare ſhortnes is ſooneſt viewed: ſo matter of large, longe, high & deepe quantitie, ſhal be brought into ſpeach of no greatnes, but narrow, ſhort, lowe & ſhallowe, that the meaneſt may in good part iudge, what ought to be cenſured. The holy text muſt be honored, as ſound, holy, pure: hede muſt be taken that the tranſlater neither flow with lyes nor haue one at all: prophecies ſpoken in doubtfull termes, for ſad preſent occaſiones, muſt be cleared by ſad ſtudy and ſtayd ſafty of ancient warrant: termes of equivocation witty in the ſpeaker for familiar and eaſy matters, muſt be looked vnto, that a tranſlater drawe them not vnto fooliſh & ridiculous ſenſes: Conſtant memorye to tranſlate the ſame often repeated in the ſame ſort

what poinctes a ſyncere tranſlation ought to haue, no thē yet ours haue.

sort is most nedefull. Facility of phrase, defended by the new Testament, the Septuagint, and writers old indifferent for all nations, must be had. And herein, the stately words of the new Testament, in Greeke, taken frō the Septuagint may stand profitable in the margent through the old. Also where the later repeat the former holy writers, therein as it were commenting vpon them, that should in all clearnes be expressed, and noted. These be poinctes of necessitie. Some others of ornament in the end of our speach may be consydered. Thus all are briefly told once: which by enlargement will appeare more pleasant. And speach of all shalbe vsed, by your honorable pacience. First a Translater of the Bible should beware least of his owne head in translation or notes, he disanull the text: and blame the watchfull eye of Gods providence, for not preseruing the writt aright. That fault is exceeding great, for a man to take vpon him to bee wiser then God: and to take his kingly care tardy, in trueth of wordes. All men will graunt that there is not an idle plant, fishe, worme, foule, or beast in nature, nor yet starre in the skye: but all knowen and looked vnto by Gods care. Now wheras all that would be happy are commaunded to thinke day and night on Gods Lawe by the spirit of endles wisedome: as learning the Eternall better thence then from the creatiō: we might haue bin sure that the father of light, would neuer require that: but would also for his part affoorde a lawe, voyde of trappe and snare: to delight the soules that followe him. That matter of necessitie may better bee conceaued by thinges of ornament, into which God for vs hath condescended. A man would little haue thought that the most High should make Alphabets for vs in his booke. But wee nowe may see it done. The Psal. 25. hath an Alphabet, saving for two letters: and the Psalme is a generall forme of prayer. There the wisest may try, whither any wisedome could supply the argument,

1. care that the holy Ebrew or holie Greeke text bee not disannulled

An holy 21. fold Alphabet, a matter of brauerie, telleth babes that God would neuer faile in a iod or prick of necessitie. Psal 25. omits Vau & [illegible]

by Ebrewe wordes of sage force. The Psal. 145. is alike, one letter omitted. The Psal. 34. hath an Alphabet perfect & one verse for a glad saying, vpon all, fit always. The Psal. 37. hath an Alphabet most exact, though many verses seeme to hide it. The Psalme 111. conteyneth Gods laude. The 112. the Godly mans: in most curious sorte, for euery member of speach. The 119. goeth vppon commendation of the Lawe of life: with an eightfold Alphabet, and mentioning the worde in sundry names in euery verse: what vertues it hath. Which sayings cõming from him that carieth about all things by his mightie worde, should assure vs, that it was safely kept. Salomon in like battell-ray hath commended good Matrones: that they teachinge their children from the breastes, should giue them the milke of Gods worde. And Ieremy at the kingdomes ruine penneth his Lamẽtations with a watchfull eye, very much for phrase: vsing frõ *Moses*, *Dauid*, *Salomon*, *Esay*, and all former, termes vttered of the destruction which he sawe, and felt. But his Alphabet is more wonderfull, to shewe in mans confusion, Gods distinction. So the first Cha. hath 22. verses in the 22. letters order. The Ch. 2. to stirre our care hath the like with changing place of *Pe*, and *Ain*, two going togither, but the later going afore: so the fourth Chap. is most exact in the same sorte, for *Pe* and *Ain*: and all the other in due order: that by this doubled matter, studie should be stirred vp. The Chap. 3. hath thrise euery letter in order: that by three witnesses Gods looking too his letters might be seene. These being matters of Elegãcy more then bare necessitie, shew that no lesse watchfulnes was ouer the wordes of sentences. Which thing should moue vs to holde the text vncorrupt. Besides a matter of singular great importance commeth hither to be considered: the margent readinges of the old testament. They are eight hundred fourtie and eight in number. And the word in the text was not read, but the

Psalm. 145. Nun onelie is omitted.

Psa. 34. hath an ouerplus

Psa. 37. hath an Alphabet with much enterlacing.

Psal. 111. & 112. in eche member.

Psal. 119. eightfold.

Matrones vertues in Alphabet. Pro. 31.

Ieremies distinct art, of a confused state, in a fixfold Alphabet.

Matters curious in elegancie.

The 148. margent readings.

worde in the margent. Theſe greatlie touch all to knowe why ſo it falleth out: that Chriſtians no longer followe *Kimchi* and *Ephody* the Iewes, whom *Barbinel* & *Elias Leuita* damne of great iniurie done to Gods holy Maieſtie, for ſayinge that the text was corrupted in Babylon. Any may ſee that no Scribe would twentie two times of negligence write *Naar*, a *Gyrle*, for *Naarah*: the margent terme read for *Naar*: which ſignified a *Boye* or *Gyrle*: and for weightie cauſe was read *Naara* a *Gyrle*. The filthy towne *Zebyim*, burnt frō heauen, named of the pleaſaunt ſituatiō, the *Roes*, a name of Chriſt in Salomons ſonge, was read *Zeboyim*, all the foure times that ſcripture hath it. Errour could not fall into ſuch wiſedome. Likewiſe when *Rabſakes* filthy termes are in the text to be ſeene, but clearer in the margent to be read, they who ſay, that corruption bred this vrbanity, weigh not but caſt lottes what to ſpeake. So for bookes written after the captiuitie, paſt times of bondage: where the *Samaritanes* ſpeach againſt the Temple-builders, is as they ſpoke it, doubtfull Ebrew: as, *We doe not ſacrifice:* or, *Sacrifice we not?* there in *Loa*, and *Lo*, the word of the text and margent expound one the oher. And againe in Zacharie ſpeaking of Ieruſalems deſtruction & womens vſage by ſouldiers groſſe to ſpeake: the text telleth the terme to be ſeene: the margent, what the holy Spirit would haue read. Thus for ciuilitie or facilitie in ſenſe: the margent reading is giuen with equall authoritie as the other. Moreouer, wheras the Prophetes deepe ſkill, that omits the particle *Vau*, that is *And*, in a ſpeach of two members, or hath a worde too ſharpe for the common ſorte, in orthography ſtraunge, & differs in a letter from the vſuall manner: the margent hauinge the vſuall ſheweth what care the holy Synagogue had, that no one ſyllable ſhould amaze the ſimple, but were all taught from God to couple diligence with eaſie ſenſe. Theſe poinctes, ſome touche euery tounge, ſome onlie Ebrewe gram-

mer:

Chriſtians be lothſome that ſlander the holy prouidence, as not prouiding wel for them: where vnſpeakeable care is ſhewed, for their rendering.

22. times Naar in the Ebrew text is read Naarah.

Marget readinges in bookes ſet forth after the captiuitie, ſince when Iewes had no hinderance to ſaue the day by read text, argue the ſlaunderers of dulnes vpon groſſe impiety.

mer: where a learned professour would as soone looke to swallowe a camel, as to escape blame, in vnheedines herein. And furtheroff would he be from thinking that Babel caused one letter amisse, when *Ieremie* liued til *Ezra* was of vnderstãding, *Ezechiel* prophecieth vnto thirtie fiue yeares of the captiuitie: the exact halfe: and *Daniel* was there all the while, the marrowe of Godlines, learning, witte, and wisedome: and the wealthiest subiect in the worlde: that hee could want no will, skill, nor abilitie to keepe all scripture which the holy wisdome of God sawe needefull to make vp the body of Ebrewe holy storie. *Mardochai* was next him in time of captiuitie, and godlines: and an holy Writer, as he: of equall authoritie in Daniels end of life, or aged about 110. yeares: he as well with *Aggei*, *Zachary*, *Ezra*, & such would haue an eye to the text his soundnesse. Wherefore translatours herein fall fouly, when they say that *Michal* is put for *Merob*: or vpon *Iude* complaine of bookes lost, for *Enochs* speach: or *Michaels*. That is a principall poinct to be looked vnto: the obseruations whereupon will lighten eyes so much further sight into Gods worde. In this matter the *Massorites* care should be opened: Grammarians of Ebrew sprong from *Ezra* and long continued: who reckoned euerie letter howe often in the holy Ebrewe it came: howe ofte wordes of short or full writings were diuersly written & where: and what strange texts would seeme corruptions to the vnstayed: and for *Eth* and *Vau*, little particles howe often they come together in sort easie to deceyue a copyer, without a table of direction: such poinctes are a brasen wall to saue frõ doubt of scriptures certeintie: and frõ extreeme rashnes: that condemne as faultie, things of heauenlie synceritie. So when we come to translate *Achaz* king of Israel: or *Iosaphat* king of Israel: we should with the *Massorites* note the straũgenes, that *Israel* is put for *Iuda*: and checke the *Rhemist*, thãt marking that title in *Achaz* but not in *Iosaphat*, rageth against

Succession of rare godlie men, all Babels raign prooue all babes who thinke that all copies in so short time could be corrupted or anie one lost. Mardochai was captiued, which the they thar denie may see here what thanks Christians and Iewes wold kenne them 2 Sam. 20. 8

Enochs speach and Michaels wer framed Rhetorically of Ebrew DD. from Moses short speaches: the like whereof is yet in their cõmentaries Talmud rabbi Nathan, & Midras Debarim.

2 Chro. 18. 19.
2 Chr. 21. 2

againſt the text as though it had bene corrupt and would therevpon drawe vs from Gods worde vnto a Church, and to *Rome*: by whoſe policie Chriſt was crucified: while they runne from miſchief to miſchief. The like care muſt bee vſed for the newe Teſtament: and more iudgement: be cauſe Chriſtians tooke not the like heede: as not being in equall daunger. Here we haue committed groſſe faultes, blaming moſt learned ſpeaches. For example ſome ſhalbe brought: *The holy Ghoſt in Greeke ſpeaketh thus: Iacob dyed in Egypt, and the Patriarches, & they were caried to Sychem: And they were put in graue: That which Abraham bought for price of mony*, That *from the ſonnes of Emor of Sychem*. Here the Pronowne *They*, the cloſe repetition of the Pronowne, *That*, & omiſſion of the copulatiue, vſuall in Prophetes, rare in common ſpeach, cauſed vs to amende the holy text: to leaue Iacobs buriall vntold, who yet was principal in the narration: to ſay that Abraham was put for Iacob: and to falſifie the buying *For price of mony*: as though Iacob had bought his plot for money and not for Lambes, as the Greeke tranſlation expoundeth Iacobs price. *Keſhita* is tranſlated Lambes in the Seuentie: whoſe tranſlation for common wordes, the newe Teſtament checketh not, but followeth moſt exactly, & infinitely: So that we may wel know, that Saint Luke writing in Greeke, meant the graue that Abraham bought for price of money: and that wherein Iacob was buried: & not that wherein the Patriarkes were buried. Whereby there can be no colour, that Abraham in the text was put for Iacob: but in the whole ſentence the Tranſlatours dealing weakened our ſtrength, & diſgraced the grace of holy ſynceritie. That the ſimple may better vnderſtande what I blame, you ſhall haue the tranſlation vſed of vs, which marreth the Greeke: and the annotations vpon it, which condemneth that which God cõmendeth vnto vs. And I hope no man of grace wilbe angrie to haue Scripture cleared,

Strange ſayings vppon rare occaſiõ make Rhomiſtes and Rhemiſtes blaſpheme, whereby all their skill in ſcripture is ſoone ſeene. Ebrew elegãcy ſtrange in other nations, but ful of effect, by the Prophetes very Pithy ſhortnes made vs blame ſpeaches moſte witty & far from corruption.

Gen. 33. 19. Ioſ. 24. 32. Iob. 42. 12. and is no more vſed in Ebrewe, and the 70. were borne in the end of the Ebrew toſig, the eldeſt & beſt warrãt for tranſlating.

nor vexe me any more with graue Fathers. If they that blame haue anie grauitie or drop of grace, they will wishe all men disgraced, rather then one syllable of Gods worde. And they who must cõfesse vnskilfulnes, shall not doe wel, vnlesse they willinglie doe yeeld vnto the trueth, and loue the honor of God more then their own: and make it plaine vnto the people: that the booke which we call the Bible is the Hebrewe for the olde, the Greeke for the newe: and translations are but so farre as they are true and exact from the originall: and without hinderance may and must bee examined by the other: yea where they are blameleſſe and syncere, by the originall their clearenes & authoritie must aye be strengthened by the Ebrew. Thus the text standeth: And Iacob dyed both he and our Fathers, and were caried ouer into Sychem, & layde in the sepulchre that Abraham bought for money of the sonnes of *Emor* the sonne of *Sychem*. Here appeareth an errour: for Abraham seemeth to be put in the text in the steede of Iacob, for Iacob bought the sepulchre of Emor, and not Abraham, who bought before a fielde of Ephron. You see the text, and the note: which if we all would graunt currаunt, then would the papistes earnestlie triumph, that we Protestantes confesse the text to be corrupted: That will I neuer doe, while breadth standeth in my brest. I beleeue that I shall soone finde some hundreth thousandes in Englande, that will no more turne the sword with *Stephanas* against their owne hart, after sight how their case is well if they knew their own good things. Saint *Stephen* speaketh in his most heauenlie oration other wisdome of exact skill, yet blamed of great men. *Vr* by him is in Mesopotamia: and his deadliest enemie *Barbinel*, doth therein defende him full learnedly: but we cõmonly seeke qualifications vnartificial, whereby a Turke or Iewe would say that we made him but a lier. Saint *Stephen* sayth, that Abraham was brought by God from *Charan* after his fathers

The text all translated.

The note, vntollerable.

death: but we make the ſpeach vttered *Gen.12.1.* to be ſpoken in *VR*, a calling as wel of *Therah*, as of *Abraham*, yet *Moſes* order of ſpeach defendeth: who ſheweth that *Terah* died in *Charan*, vpō whoſe death he endeth his § ſection, to make a ſeparation full and abſolute, from the matter following of Abrahams calling. *Philo* the Greeke Iewe (vnlike the late malicious) is fully of Stephens minde, and ſheweth that opinion, to haue bene then generall But Iewes malice being increaſed, ſhuffled the promiſe made to Abraham, into three ſcore yeares of *Terahs* life: ſo to obſcure all the matter: as not being Abrahams peculiar, in *Terahs* life time. Saint Stephen his Angelique tongue might haue holpen here, but that we pervert his words. Yet I am not to ſpeake much here of this matter, becauſe this poinct toucheth not corruption of text: vnleſſe we vrge that our ſhufflinge of Abrahams promiſe into *Terahs* life, and tranſlatinge thus: Gen.12.1. *The Lord had ſayde vnto Abraham, get thee, &c.* being referred vnto his calling from *Vr*, prooues the Peraſha or Ebrew ſection very vnfit, in the middle of a matter: as doubtles it ſhould be moſt vnfit. So, this ſpeach may properlie belonge to the writt and letter. But this matter doeth moſt touche the ſecond poinct, of making ſcripture falſe by ill trāſlating, rather then blameth the text. One place more hath the holy martyr, as Saint Luke did penne it, where ſome blame the writt, and moe can not tell what they may ſay of it. Saint Luke Act.7. maketh Iacobs familie to be of ſeauentie fiue ſoules, whereas Moſes in Ebrew hath but ſeauentie. And an Arabique tranſlation, written (as none are yet printed I trowe) brought vnto me from the Indianes, hath but ſeauentie ſoules. Here is matter for a ſkilfull tranſlatour to worke vpon: to defende and cleare Saint Luke, and I deeme it will not be hard to doe. For thus the caſe ſtandeth: The Septuagint adde vnto Moſes Perſones, fiue to Ioſeph (vnborne when Manaſſes and Ephraim were but

ſeauen

The Peraſhah in the Law is a full ſeparatiō of matter, whiche may not be confounded.

How 70. in Gen. 46. & 75. Act.7. be reconciled without blame of copy.

By my learned friende M. Phil. Nicols, beeing at Carthaginaes ſurprifing.

ſeauen or eight yeares old, at Iacobs comming to Egypt) a ſonne and a grandechilde to Manaſſes, Machir and Gilead: to Ephraim two ſonnes, Sutelah and Tahan: with Sutelahs ſonne Eden: all theſe, fiue: & accordingly doe they ſumme all, to be ſeauentie fiue ſoules. Great reaſons moued them: which fewe wordes can not make plaine. Saint Luke writing in Greeke was to followe the Greeke: though Saint Stephen ſpake as the Ebrew ſtood. And the Arabique tranſlatour, that folowed the Ebrew in a neare language, which ſhould be conferd with the Ebrew, not with the Greeke in Gen. 46. ſhewed a profound iudgement: regarding as St Luke did, nations weakenes, whereof vnto this day fewe knowe Saint Lukes minde, though it be not darke, if wee had looked vnto the Septuaginta. Like vnto Saint Stephens abridgement of old large ſtories commeth Paules oration Act. 13. where he reckoneth the nine teene Iudges, thirtene defendours, ſix offenders, all their times, as they in troubles ruled and dated two at once, yeeres after a ſorte foure hundreth and fiftie. So it is moſt exactlie after Saint Paules ſort of reckoning: and ſo *Ioſephus* reckoneth the Iudges yeares: when for the 480. 1. King. 6. 1. he maketh 592. yeares. Here the *Rhemiſtes* marre the text: and the whole narration: neither bewe faultles, who for yeres but 339. propre, ſay about 450. the hundreth and eleuen of the oppreſſours nothinge augmented the worldes age: therfore in proprietie 450. can not be ſayde: *about 450.* and in a kinde of ſpeach it was exactlie ſo, and not about 450. And theſe examples may bee ſufficient to ſhew a Tranſlators care for defence of the text. Many are ready frō both Teſtaments. One kinde I cannot paſſe ouer, which Daniel hath in two examples: where but for the *Maſſorites* Bible, the common copies would cōtinue errour. Daniel turneth the notation of a Chaldean kinges name and his owne Chaldean name, into cleane contrarie ſignifications, by tranſpoſing one vnſounded letter: *Bel is*

A phraſe Act. 13. true in 450. whiche properly is but 339 and lappeth al one book and 19. places in one ſumme.

The Maſſorites onelye kept Daniels copy pure: twiſt in Dan. 7. and 8.

the authour of wealth: and Bel is a fyre of ſorrowe theſe are cleane contrarie, as darknes and light: ſinne & iuſtice: idols and the throne of God. The like is in Daniels Chaldean name: *which breaketh out a fyer of ſorrowe*, from Gods fierie throne againſt ſuch as held *Bel a protectour of ſtore & treaſure:* Vnleſſe we ioyne both the Great *Venetians* Bibles, none printed will here giue a Tranſlator that which he muſt performe, right writing for notation: in the former name. But in Daniels Chaldy name the text in *Plantines* Bible is ſyncere: marking the difference of it Cha. 1. and Chap. 10. And this poinct onely being ſo full of wiſedome in Daniel, ſhould mooue anie wiſe nation to peruſe their tranſlation, though it had no other imperfectiō. Thé matter is a pearle, and an holy thing: where hogges and dogges ſhall ſee no peace of the heauenly Ieruſalem: and ſuch as cōtemne this matter wilbe no better in Daniels eyes: whoſe rare commendation from men, and Gabriel is for vs, not for him ſelfe.

2. Care: that the Tranſlatour brede not a lye.

The next labour to this, no better obſerued of vs, ſhould beware making vntruethes in turning the Bible into our tongue. The like harme cometh by notes that would make the world falſe. I would that examples of leſſe plentie were in this kinde: though their ſtore may ſtirre to cure the ſoare.

Sem falſelie tranſlated the Elder brother to Iapheth.

And firſt for no leſſe then the third part of the worlde, touching *Iapheth* our Father, we ſtayne his birth-right: when our tranſlatiō maketh him yonger thē *Sem*, *Gē. 10. 21.* where *Sem* ſhould be brother to *Iapheth* the eldeſt. The record of yeares, the ſituation of the wordes, the Greekes vniuerſall conſent vnaltered in any of their tranſlations knowen, the preualent conſent of Ebrewes, for the moſt that way, & noted in *Chimchi* the king of Grammarians in *Gadal*, the cuſtome that God preferreth not the Eldeſt to be Chriſt his father: theſe and ſuch things ſhould haue cauſed to lothe not to folowe the vulgar Latin. For as a dead flye putrifieth

a boxe

aboxe of precious oinctment, ſo one ſuch overſighte doth vnto an whole booke, and is a thorne to the ſide and eyen. An other thorne pricking the hart of good Ioſephs fame, is in Gen.44.5. by not marking the plaine & exact proprietie of the Ebrew, touching Ioſephs ſiluer cup. *Is not that it, in which my Lord drinketh: and for which he would ſearch throughlie.* So the wordes in their firſt ſignification meane: ſo olde Onkelos tooke them: ſo the ſence is ſenſible. And again in Ioſephs ſpeach the ſame is alike: *Know you not that a man as I, can ſearch throughly?* But we haue in our beſt: Is not that the cup in which my Lord drinketh, and for which he conſulteth with prophecies: or, in which he prophecieth. And what man would euer ſpeake ſo ſenſeleſſe. There the note goeth thus: He went not to the coniurers for any matter: but this is ſayde by diſſimulation, to increaſe the crime. So verſ.15. *Wote ye not that ſuch a man as I, doe conſult with prophecies.* This ſpeach had no witt, leſſe religion: howe ſhould they think it: and why ſhould he boord with edged tooles, to fauour witchcrafte? There our note hath theſe wordes: *Though hee did not the thing: he ſhould not haue nouriſhed the opinion that he did ſo.* Thus we ſlaunder the holy Ioſeph, and vexe our ſoules about coniuringe and ſorcery, where the ſpeach is plaine. For *Nichaſh*, the terme that cauſed doubt, ſignifieth firſt, *to try out, or finde out*: and in that ſenſe Laban vſed it to Iacob. And in a ſecond ſenſe: *to ſearch toofarre*, as by curious artes. Nowe they that would looth blottes in a fayre picture, ſhould much more loth blottes and wrinkles which our drowſines bringeth vpon the ſtorie, whiche the ſpirit of Grace hath penned in moſt heauenly beautie and facilitie, as of purpoſe alluring all to looke on, and to ſtudie it: and to enter into the open porch of the Bibles temple. But we make an hedge of thornes to ſhut men out: whence we can not gather figges and reaſins: but many doe gather prickes to anoyance of ſuch as tender the ioyance of Reli-

Sẽſible wiſe ſpeaches turned to witchcraft or extreme folly.

Ioſeph ſlandred, badly.

gion. Such thorny dealings muſt looke for that euent that *Dauid* in his laſt ſpeach tolde, That they may not bee touched, without iron or ſhafte of ſpeare: but beeinge as thornes muſt bee burnt in their place. The honny in the honny-combe, or the hidde Manna, will not ſoone bee founde in the Prophets languages, where the ſpeache is worſe then any Heathen would ſpeake. And theſe ſtaynes Geneſis had by vs: being whiter then anie ſnow in the originall, and a goodlier body of ſtory, then any *Apelles* pencill could paincte for a fayre Lady. In Exodus one poincte hath longe troubled many: and at the laſt deceyued our Biſhoppes, to ſett in the argument a flatt vntrueth, whiche ſhould cut, as it were, all Moſes in pieces. And hardlie can a man finde anie parte of the Lawe, where an hiſtorique errour would more diſturbe. The place lyeth in *Exod. 12. 40* Theſe wordes we make to be the text: *The dwellinge of the children of Iſrael, which they dwelt in Egypt, was foure hundred and thirtie yeares.* The fault was not ours, but the Papiſtes, that brought it into honour: and ſome Greekes, at whom I marveyle: ſeeing the Septuaginta cleared the ſenſe by a large paraphraſe, and the moſt of their owne had gone aright. And yet the fault was ours, that in a matter of ſuch infinite helpes as be for the trueth herein of Ebrewes, Greekes, Latines, wee would daſh all Moſes authority: and that ſo manifeſtly, as to ſaye in the argument thus: They dwelt in Egypt foure hundred and thirty yeeres. Moſes knewe that his Ebrewes would thus vnderſtande him: *The peregrination of the children of Iſrael, whiche ſoiourned in Egypt, was foure hundred and thirtie yeeres.* The Lawe beinge ſpirituall, regarded Chriſt promiſed to Abraham, who therevppon left his countrey: which peregrination alwayes concerned Iſrael, and therefore is called *The peregrination of the Children of Iſrael.* Moſes teacheth in *Cohath*, who was with *Iacob*

and

and liued 133. yeeres, and his sonne *Amram*, who liued 137. & his own 80. all 350. that *Israel* could not be 430. yeeres in Egypt. Here *Genebrard* willing to defende the Latin rude translation, sayeth that Moses might omitte some of his Ancestours. He that speaketh so, hath his conscience burnt with an whot yron. What Ebrewe, Greeke or Latin, thought Moses any further then the seauenth from Abraham, and to what end and purpose should hee cast all his Aunceſtours yeares vp to Adam, if hee omitted anie? Or howe could *Iocebed* his mother be *Levies* immediate daughter by our foure hundred and thirtie yeares? And so in our Lordes house: where *Ezron* came with Iacob: howe could *Ezrom*, *Aram*, *Aminadab*, and *Naasson* fresh at the comming from Egypt, drawe in succession foure hundred and thirtie yeares? Thus, Saint Matthewe and Saint Luke for our Lords Fathers, with *Ruth* and first Chron. and Moses in families infinite, should be disgraced. Againe, Saint Paul the Apostle of IESVS Christ, should lose his authoritie, who from Abrahams promesse of Christ elder then Circumcision vnto the Law, maketh it but foure hundred and thirtie yeares. And that our owne Bibles note obserueth vppon Genes. Chap. 15. very well. So it must needes be a great fault, to crosse our selfes and all holy authoritie, and all the best of all sortes, in so large a storie, drawing infinite absurdities vpon a ground of one.

Genebrards pieuishnes: who yet professeth great Ebrew skil.

The Septuaginta expresly telleth what peregrination of Israel was meant: euen *theirs and their Fathers*, repeating it, *Theirs and their Fathers in the lande of Chanaan and in Egypt.* And this their doeing is euident in the Greeke tougue vnto this daye. Moreouer, both the Talmuds in *Megilah* recorde this their paraphrase. Wherefore a translation disturbinge all, must not bee defended: howe so euer *Genebrard* and *Adricomius* bringe in theyr Chronicle all the

The 70. paraphrasinge for plainesse

worldes

worldes age to this errour. Iewes would ſkoph ſuch Ebrewe profeſſours: that marke not howe fables are made of purpoſe vpon Moſes phraſes: that childrē ſhould better marke them. Thus a Rabbin is feined in the *Talmud* to reaſon afore great *Alexander*, againſt *Egyptians* complayninge that Iſrael robbed them & requiring reſtitution. The Rabbin obiecteth the text as an vnſkilful man would take it: the dwellinge of the children of Iſrael in Egypt ſervantes there was 430. yeares: and all their ſpoyles were little enough for ſo long ſeruice. This fable made for ſkil of phraſe wil make vs ſimple, if we be in deede babes. Now ſeeing Iſrael multiplying like fiſhe, had of 70. but about ſixe hundred thouſand ſtrong men, how could that be a miracle in 430. yeres ſpace. Abraham fought with many kings, about 430. after three *Sem*, *Cham*, and *Iapheth*, lefte the Arke: and thoſe kings had many: infinite moe were on the earth, of great troupes: So that by our verſion ſixe hundred thouſand abſurdities would folowe. And furthermore this one thinge ſhould be ſufficient to vrge amendement, that none of our nation reade that, but are deceyued or grieued: and weakened in zeale to religiō. Wherfore they muſt lay their hande vpon their mouth, that ſay, The Queene will not haue the tranſlation bettered. Her Maieſties footemen knowe that ſhee ſent an othergates worde to Sir *Frauncis Walſingham*, euen to conſyder of furthering the matter: and Biſhop *Elmer* the beſt Ebrician of all the Biſhops, was very earneſt with my ſelfe to take the matter in hande: and deſerueth this mētion for honoring Gods word. Now that the good, of Bibles (which truly deſerue great cōmendation, though not of abſolute perfection) bee not in any parte hindered, which lightlie are not faultie but where Papiſtes erred before, I will rather touche obſeruations which falſifie the text, and make men to holde it corrupt. And firſt this taken from papiſtes: In the yeare 1572. Adam liued two hundred

Notes belyinge the text.

and

and thirtie yeares, and begate *Seth*: wherein Moſes had omitted one hundred yeares. Doeth not this make Moſes a lier? Can one vndertake to tell a mans age, and put 130. yeares for 230. and not lye? And if Moſes omitted it, who knewe it? The teacher of Moſes was none other but hee which meaſureth the waters in his fiſt: peiſeth the heauens in his ſpāne, holdeth all the duſt of the earth in an half-pint: weigheth the moūtaines in a balance: and who could teach him, howe to haue inſtructed Moſes better in the waye of knowledge? When ſuch perverſe & crooked notes, diſannulling that which Gods letters ſpeaketh, come before our Bibles as a furtherance of the ſimple, what marveile is it, if blinde guides leade the blinde into the ditch? Infinite ſtore of ſuch hath the ſame introduction to the Bible, enough to entangle all that beleeue them, & to make the Bible ſeeme vnexplicable. One gentleman of the North complained to me, how that paynes entāgled him. Such erroneous paynes ſhould be openly cōdemned, and not ſolde but to the learned, that can iudge of vntruethes. Touching the 230. yeres in what daliance with prophane Heathen the 70. feigned not one hundred onely to Adam, but 1250. more vnto others many vnto *Nachor*, I haue ſhewed at large in a treatiſe of *Sem* or *Melchiſedek*, and in my little booke of long paynes, ſhewing ſcripture concent. And I iudge this a Tranſlatours duetie, to ſhewe the right meaning of old hid doeings, whiche by miſtaking blame the holy letters. An other Table of no leſſe poiſon pretending to reconcile Saint Matthew and Saint Luke, is prefixed to the newe Teſtament in our great Bibles: which I blamed in print ſharpely, and ſince it hath not bin printed: but thouſands enough to poiſon an whole nation, were ſolde afore. That table firſte denieth in effect ſix places where *Achaziah* is fath er properlie to *Ioas*: while it endeth *Salomons* houſe in *Ioas*: caſting downe ſix teſtimonies of him whoſe worde made all the frame of nature too

Moſes made a groſſe lyer by blaſphemous notes.

A wicked table ſold in the harte of our Bibles, diſturbinge all the Bible moſt ſhamefully.

ſtande. That table would flee in a ſtorie that needes muſt ſpeake properly vnto a ſtraunge vſe of wordes: but comon reaſon ſhould haue taught, that a ſtrange kinde of ſpeach is not often vſed in one and the ſame matter: neither may it be vſed, but where the narration was cleared afore. *Ezra*, when he penned the Chronicles from the plain ſtory of the Kinges, vſeth termes in rare elegancie, and hard: but for the matters familiaritie; when he nameth the ſix & thirtie yeres *Malcuth Aſa*: when *Aſa* had not paſſed ſeauentene in reigne. Nowe *Malcuth* being kingdome or reigne, and the time agreeing with ſix and thirtie yeares from *Iudahs* kingdome, parted away from *Ieroboams*: the matter telleth what *Ezra* meaned: and his round ſumme from many particulars, in a narratiō knowne, had great clearenes. Whereas the kings ſtorie might not haue bene penned at the firſte ſo. Nowe, where in a carefull narration of longe diſcourſe, *Ioas* commeth ſonne to *Achaziah*, ſaued by *Achaziahs* ſiſter at an yere olde: and after a tyranny of ſixe yeares, at ſeauen, is made king: the denying of ſonages proprietie here is nothinge leſſe then to make a flat lye: and for ſix places of one tenour a ſixfold ſtumbling againſt the holy Ghoſt, who hath planted in mā a ſpirit that ſhould teach him knowledge: againſt which they that ſtriue, ſhalbe condemned of their owne harte. In an other place *Ezra* vſeth *Ben* very elegantly. For it ſignifieth *Sonne*, or *Belonging too:* and that in great varietie. So *Achaziah* is *Ben*, a ſonne of twentie two yeares, when his father died at fourty. Nowe when *Ezra*, ſhewing how he came of *Athaliah* the daughter of *Omry*, properly daughter to *Achab* (but he nameth *Omry*, to call the reader to conſider his purpoſe for *Omries* kingdome: whoſe kingdome at *Ioramis* death, ſtood fourtie two yeares, layd downe by manie parcels in the kings, & often Synarchies) when *Ezra* the learned ſhewing the troubles of all this kingdome, ſayth: *He was Ben of fourty two yeares*: the terme left his firſt ſignificatiō,

Ben vſed elegantly in a borrowed ſpech: Whiche thei that ſaw not, diſturbe by one errour all the holy ſtorie.

for

for his vſuall in a trope; *Affected vnto*: or *Belonging vnto* the famous two and forty yeares. This dealing in *Ezra* declared not onely his owne readineſſe in the ſtory, but alſo his nationes common readineſſe. They knewe well that *Ezra* could not haue from God any authoritie to check Gods former authoritie: nor yet to ſpeake any thing but that they might iudge off. And doubtles he would ſpeake as they at the firſt might allowe: and the blinde acquainted with the Scripture would not ſtumble. And ſo the ordinarie Commenter in Ebrew *Ralbag* playnneth all vpon this: *Two and twentie yeares old was Achaziahu when he reigned: and one yeare raigned he in Ieruſalem: and his mothers name was Athaliahu the daughter of Amri king of Iſrael.* Therevpon *Ralbag* writeth letters that ſpeake thus: 2. King. 8. 16. Marke that 2. Chr. 22. it is ſaide: *Ben of two and fourtie yeres. And marke that his count in the Chronicles was not of the birth of Achaziahu, but from the time of the ariſing of the kingdome of* *Omri. *And becauſe he was of his ſeede, it befell him that he was killed with the king of Iſrael.* And thus goeth the ſumme: *After thirtie and one yeare of Aſa, Omri raigned ouer all Iſraell: and raigned after that, ſixe yeres: and Achab his ſonne twentie two and Achaizahu two yeares: and Ioram came to the twelueth. Beholde then the two and fourtie yeares of the kingdome of Achab.* And for: *His mothers name was Athaliahu the daughter of Amri: that ſheweth the reaſon of his phraſe. For ſhe was properlie the daughter of Achab.* Thus the Rabbine ſheweth, howe *Ezra* expoundeth the Kinges ſtorie for *Amries* daughter, being properlie *Achabs*: leauing the propre time as vnmoueable as anie rocke: and for memory bringing many parcells to one ſumme. And therein muſt a Tranſlatour be ſo fullie ſettled where propertie can not be altered: as carefull, to allowe and followe the trueth of the Ebrewe copy. *And if the Lord tell ſix times, that *Ioas* the King was ſonne to *Achaziah*, tables pretēding to reconcile Saint Matthew & Saint Luke, breaking of Salomons houſe in *Achaziahu*

Ben is ſonne or belōging vnto, or affected vnto, in ſundrie ſortes.

* Amri and Omri I doe vſe for the ſame: as he is tranſlated by A. & O.

* Pretēce of reconciling, breding endles variance, is moſt dāgerous, againſt truth of holy ſtorie.

Ziahu: and bringing *Ioas* to *Nathan*, though Europe embraced them, and our Bibles bare them in their harte afore the holy Gospell, yet a sounde Translatour must loth them as a leprosie. How circumspectlie we haue done herein, wee should consyder, to abolishe with publique authoritie, our ouersightes and vnskilfulnes, mother of lothing all religion. Many that finde vs rawe in matters of plaine storie, the grounde of all, and sett before our eyes, will lesse thinke that, in matters of collection and plyable affection of argumentes, and things of the worlde to come, we should be of any sound iudgement. And Christians should not be as the *Athenians*, whom *Demosthenes* taunteth for being like doggs that bite the stone slong at them, and not the slinger: blaming not the authours of the fault, but the tellers what is committed. The wise will alwayes loue vnderstanding: as the wicked can not abide it. This table poysoning all simple that vse it, maketh the fathers of our Lorde all these, *Symeon, Leui, Matthat, Iorim, Eliezer, Iose, Er, Elmodam, Cosan, Addi, Melchi, Neri*, who was *Salathiels* father, the table maketh all these to be the Kinges from *Ioas* to *Iechonias*. A greater matter of storie could not be, then our Lordes right line: neyther did *Iulian* with *Porphyri* take Christians euer so tardy in any their imperfections, as that they confounded the Gospell by ignorance therein. And *Iewes obiected vnto my selfe, for this forged table, our badnes, their gladnes, (for they knowe it full wel) that by our Euangelists none could proue that Christ came of Dauid. And they seeke no more to disturbe all Christianitie, then to haue *Salathiel* naturally *Iechoniahs* sonne. For, then Christ must come of *Salomon:* and all Saint Lukes Gospell, and, with all, Christianitie fayled. And Christ should come of the worst that euer could bee: who commeth of none vnfaithfull. He should come of *Ieboiakim* that burnt Gods worde, and killed a Prophete: of *Manasses* the sawer of *Esai*, of *Achaz* that syered to De-

Dan. 12.

Luke 3. 30.

* Mine answere to thē will come anone.

uils

ils his owne children: of *Amatziah*, in religion an *Edomite*: and of *Ioas*, that killed *Zachari*, as *Cain did Abel*: of such, the shame of the worlde, the King of glorie should become king of the Iewes, the prayse of GOD among men.

Though we see howe careful God was to commend *Rahab* in the olde and newe: least her yong lyfe should stayne the line: to commend *Ruth*, equall to *Abraham* for leauinge, Countrey, kinsfolke, and fathers house: to commend *Bathshebah*, Pro. 31, least some inferioritie of faultes should not suffer her to match the best. Such cómẽdatió was needfull.

The suspected in dignity haue glory from God: that Christs liue should bee holden to haue none base.

Moreouer, the counsell of God was to leaue *Salomons* Kinges to their owne race, that Dauids Throne might bee holden a Celestiall and not like the foole *Roboams*: and the Kinges pronoũced to eternall life, Dan. 7. should not soone be brought from this rowe. Dauids last speach gaue an othergates warning: that his house would not be right with God: & that God had otherwise made sure the couenant. But we lookee not to the rocke of trueth, the straite proprietie of Gods worde, both for continuing *Salomos* house, while the holy Ghost did in narration of ordinary playnes, that might admitt no trope continue it: and again to finishe it, when God sweareth and cryeth thrise to write the ende of it, *Ierem. 22. 30.* A confident learned Translatour, would not beleeue all the worlde, that *Iechonias* had naturall children after Gods oath and three-folde charge to the contrarie. So this table dashinge all authoritie, trueth, story, olde and newe: breaking off against a six-fold testimonie, transubstantiating eleuen or twelue Kings into another Line, breeding aboue a thousand grosse lyes, by shuffling two & fortie with 18. personages: and 18. into them: continuing stocke against an othe and threefold charge to end it: and that for a kingdome, whose ruine al the earth was to marke, for a better kingdome, this table by ignorance of Scripture grounde hath hardened Turkes: whose sworde the worde

Kinges named Kinges of eternity Da. 7. afore they were borne: as they were in Math: the ten to Ioseph.

would haue turned to our good: hath hardened Iewes, to despise the ioyance of the Gospel: hath weakoned Papistes to thinke the Gospell and Scripture vnexplicable: hath weakened euen our selues to burst out into haynous notes, and barbarous rage against the openers of the trueth. For thus goeth our *Genevas* note vpon Iere.22.30. *Not as though he had no children, for afterwardes hee begate Salathiel, Mat.1.* If we know not when a writer must speak pro pre, or be counted a lier: and when wordes may bee taken in freer vse, to great grace, we haue not settled our groundes of studie, for translating. The first penner of the matter and all writers of it must vse all certen and sure plainnes, vntill all doubtes be remoued. And so the Kings storie is most exact: The abridgers grace standeth in short speache: with close helpes to call vnto the larger declaration. When *Aggei* and *Zacharie* had cleared *Ieremies* prophecie, that *Zorobabel*, who fanned *Babels* golden head was not of *Iechoniah*, but of *Nathan Dauids* sonne, then *Ezra* more freely bringeth in speach of the kingdomes right, *Zorobabel* to be *Iechoniahs* sonne: but with two close warninges: for first he maketh the Vncle *Zedekias*, sonne: as folowing in the kingdome: at *Iechoniahs* removing: next, he sheweth howe *Iechoniah* was strait-prisoner, *assyr*: when he made *Salathiel* his sonne. And so the Thalmud taketh *assyr*, in *Sanedrin*, for an adiectiue, bound, kept vp, and harde kept. And *Seder Olam Zuta* telleth in Catalogue of *Iechoniah* for sonage and fatherwood: *Dibberu Abothenu*: our Fathers did speake so. And here the force of trueth is mighty. The Rabbines knowe, that if their people knewe Solomons house to be ended, their hope of a *Pompous* kingdome were gone. Therfore they make this one of the articles of their faith: To deny that Messias cometh of Salomon: is euen to denye God and so all his holy prophetes. And to Ieremy they say: That *Iechoniahs* repétance altered Gods oath. But they haue a sure true rule, that Moses

Some of Poules and S. Paules Cretes knowe.

A singular graunt of Iewes for S. Math. cha 1

es owne repentance could not alter Gods sentence pro-
ounced for an outward punishment. Moreouer, his thirty
nd seauen yeares imprisonment cutteth of all opinion of
epentance altering Gods dealings. Then the Talmud and
ambam say from their fathers: that captiuitie reconcileth.
heir owne millions in 1500. yeares experience, dasheth all
hat opinion. Touching Saint Matthew, he knewe as well
s Saint Luke, that *Salathiel* was of *Neri*, and the nation all
enerally knewe that: and then none of his nation would
istake him: and hauing in hande to shewe howe Christ
as king of the land promised to Abraham, reigned of Da-
id, at the which fame of king, *Herode* feared: hee was to fol-
ow the phrase of his natiõ, which termed the heyre, sonne,
s vnwilling to let heathen know the line to be broken off:
nowing why *Ezra* did so before. And all nations would
ommende that shortnes. Thus the Table that stayned our
ible, our religion, our nation, conuicted, I trowe suffici-
ntlie should stirre better looking to our taklinges, vnlesse
e meane to make a shipwrack of all fayth. I hope I haue
nished it, from beeing anie more printed: though I can
ot call it in. But nowe I must returne to handle more at
rge the place of *Ezra* 2. Chro. 22. And I must craue leaue
re for a long spech: as *Homers* warriers, *Diomedes* & *Gla-*
make afore they fight, for the matter here is rare, preci-
, golden (in golde of all Ebrewe termes *Cethem*, *Paz* &
er terms ful goody of gold) which knitteth all nerues of
auids house in due vse of motion: and all from Moses to
r Lorde. I must shewe howe to hinder all this treasure &
re of good, vnhedines marred that rare wit of *Ezraes* pu-
nes: labouring of purpose to make famous the foure and
ventie yeres of *Omries* house: Full of calamities six seauens
f yeares: and drawing *Iudah* vnto ruine: that *Ioram* kild his
rethren, *Achaziah* was killed in his first yeare, the Kinges
ine in *Salomons* house, but *Ioas*, was rooted out: and hee

eight termes of golde in holy Ebrewe wherof Cethem & Paz seme termes of Ophir & Vpaz: and if we knewe where golde is so called, there wee might deeme old Ophir & Vpaz

strang-

ſtrangely kept, and *Athalia* reigned: that after ſix ſeauens of Calamities in *Omri*, & that kingdome ended: *Iudah* ſhould begin their ſtirres in the ſeauenth ſeaue, & hold it throughlie: when ſuch a wicked broode of *Iezabel* reigned in *Iuda*, that God killed three: Leproſed the next: plagued the people & Kinges ſtocke: left the good K. *Ezekias* longe ſonneleſſe, ſhewing how vnwilling he was to continue the kingdome: left *Manaſſe* to ſhed blood, calling (as Abels) for Babylon-puniſhment, and for ſome taſt, carieth the King thither: killeth *Amon*, & telleth *Ioſias* plainly of captiuitie: and by *Sophonie* of paying his ſonnes: priſoneth *Ioachaz*, giueth *Ioakim* the burial of an aſſe: captiueth and blindeth *Sedekias*, killeth his children: ſweareth that *Iechonias* ſhall dye childleſſe: biddeth all the earth, the earth, the earth to marke it: that none ſhould think Chriſt the king of glorie, to deſcend after the fleſh of *Iezabel*. Al theſe miſchiefes the Iewes knew and conſydered full well: that the two and fourtie yeares was moſt famous among them: that to be called a Babe of that two and fourtie yeares was to be noted as moſt openly curſed from (as we ſaye) his mothers belly: and if that had bene cõſydered, *Ezra* had bene cleared: and the curſe vpon the later Kings weighed: neither would men euer haue bin ſo ſenſeleſſe, as to haue brought in Nathans houſe, the holy ſeede at the firſt to be plagued, in the firſt yeare of coming to the kingdome, yea and the firſt yeare of comminge into the world. For they that make *Ioas* to bee of *Nathan*, muſt graunt that abſurditie alſo. If the ſwift Scribes readines had bred in vs heedineſſe, al theſe calamities had not made Iews triumph in diſputation (where myne eyes and eares were ten witneſſes) that by our Euangeliſtes we could not proue that Chriſt came of Dauid: If *Ezra* had bene marked *Ieremie* for *Chonias* had bene marked:

Troiaq́, nunc ſtares Priamiq́, arx alta maneres:

The Church had increaſed and not loſt: and the pen had

kild

kild more Turkes then our ſworde: and made Iewes to haue made vs better Iewes, the* true praiſe of God. For when the ſtorie is cleared, faith is wonderfull much holpen. And the Perſones bee much to the ſtory. But our ſtrangenes in Scripture exceedeth: neither to vnderſtand by our ſelues, nor to learne by others diſcourſing: nor yet to accompt of weightieſt matters. And in trueth this is a paradoxe double. As *Ioſaphat* little thought that *Iezabels* daughter, at the leaſt *Achabs*, would, in *Achaziah*, ruinate his houſe, that one ſuch matter ſhould ouerthrow the kingdome: ſo ſcholers litle though that one ſyllable, *Ben:* being vnpropre in the two and fourtie yeres, but ſuppoſed propre: and contrary-wiſe propre in *Ioas* but ſuppoſed in our curſed table vnpropre, ſhould diſturbe all the Bible. yet, as the little ſparke of the tongue enflameth the whole whele of the creatiõ: ſo one ſyllable beeing miſtaken, hath kindled a flame through all our Bible that muſt bee quenched: or the careleſſe *Vc-alegon*, that hindereth ſhal finde a greater fyer from the white iudge in *Daniel:* before whom bookes are opened, which will note all errours. But now, ſeeing I haue, as my entrance of ſpeache ſhewed, many pointes to handle beſides clearing of the original writ, or letter: and the bewaring leaſt in our tranſlation or notes, we make lies: I may not purſue our overſightes for theſe pointes with any further diſcourſe. Here I will ſhewe a litle of a ſtranger: in a man very wel learned, and accepted in our ſoyle: to whom I offred conference, and ſent vnto him noted, what I blamed; and anſwere was made, that the Church ſhould iudge. And in milde quietnes I referr it to the Churches iudgement. My blame is, that this Latin tranſlation, for to much curioſitie, ſhrinketh from the plaine vſe of termes which euery harte will tell ought to haue bene reſerued. I reuerence the learned worke, but

Rom. 1. 29.

Weighty matters among vs are blaſphemed

This was a pardoxe & ſtrange.

A digreſſion to a tranſlation in latin vſed much in our ſoyle, and worthilie for much good, yet herein inferior to ours: and vſed to my check.

mine owne nation more: and thinke my time ſpent this way not the leſſer: to weigh Ebrewes with the Greeks, vntill both agreed vpon a trueth ſenſible to euery harte. For the ſtory of Kinges, all their chayne of ſtorie, I muſt differ. Firſt for the chayne of *Iudahs* kingdome: in *Ezechiels* thrie hundreth ninty years: therevpon for twentie two years of *Anarchy* in *Iſrael:* which are ſwallowed vp: and thervpon foure & twentie in the time of *Azariahs* reigne: and therevpon for *Amatziahs* reigne: whereof he would haue full eleuen years ſpent in baniſhment: and therevpon the ſwalowing vp of eleuen yeres *Anarchy* which in trueth ſhould be betwixt *Amaziahs* death and *Azariahs* reigne: and thervpon: ſeeing he maketh *Azariah* eight and twentie yeere a lepre: & *Iotham* raigneth after his fathers death in the ſeconde of *Pekach:* being but fiue and twentie yeares old, & rayneth but ſixteene yeres: he twiſe wreſteth the text further then natiue light wil ſuffer. In the ſame tenour we, & the French folowing him, muſt wreſtle: whether we ſaye better for *Oſee* that he preached ſeauentie yeares, or they, for fiftie yeares. The ſimple muſt be taught whether is deceyued, otherwiſe they wil caſt off both. So for the ſinne of *Iſrael:* in *Ezechi. 4.* whether *Ieroboams* calues, or ſomewhat in *Salomons 27.* be meant. And herevpon all the autoritie of the ſecond of the Chronicles: howe natiue iudgement can defende it in his ſenſe: and likewiſe whether he ouerthrowe not *Ezra, Nehemiah, Eſter, Aggei, Zachari,* and puts *Daniels* ſeauens to a plunge, and Mat. 1. and this propoſition: God hath recorded the worlds age frō the creation to the redemption. Hitherto the Chayne of Iubilees will belonge: and ſuch other matters as will folloe in their ſequel. Theſe poinctes muſt needes be named: leaſt fame of ſtraungers drawe vs hereafter to denie our owne good, as it hath done heretofore: into all the former errours:

tours: that hereafter we may looke to trueth and auncient warrãt, ſtronger then any late profeſſours, & examẽ it before our people be troubled with any new editiõ: in which euery one, who wil, ſhould haue ful ſpeach: for all poincts of doubt. Thus I blame this worke, for novationes not his owne. For bad Iewes invented all this diſturbance of very malice: to breake of the fiue chaines whiche drawe from Adams fal vnto our Lords reſurrectiõ: which where they are knowẽ of Chriſt alſo confeſſed. Which though I haue made famous already, yet I think it not tedious, to handle them often. For they are a greater ornament to the necke, then anie chayne of Cethem, Paz, or any other the fineſt golde. The firſt reacheth all cleare, as the ſunne, from the beginning of time to the death of Abrahams Father: the authour of idolatrie, in Chriſt his Line, and cauſe of ceaſſing the accompt for particular mens age in that tenour. The next beginneth vpõ his death: with a new promiſe of Chriſt making Abraham heyre of the worlde. From that to the Lawe, Temple, and Salomons death, an other vnlowſable is continued. His idolatry was worthy to haue that ended: for which his kingdome was parted, and *Ieroboam* did ſet vp calues for Gods: whiche doeing is commonlie called, The ſinne of Iſrael. Thẽ Iuda onely is Gods kingdome: and it for honour of *Aſa* is called the kingdome of *Aſa*. That is reckoned by compariſon of *Iuda* with *Iſrael*, in the kings booke: by *Iuda* onely in the Chronicles. And by one ſumme in the fourth of *Ezechiel:* from the *ſinne of Iſrael* vnto an end, where fourtie yeares alſo for an other matter famous, then in action, is full concluded. The preaching of Ieremie in playnnes, dignitie and fame, doeth make fourtie yeares from his beginning in the thirteeth yere of *Ioſias* vnto the end of the kingdome, & ruine of Citie, and Flames of Temple, & the Arkes deſtruction. The golden Candleſticke with his ſeauen ſtalkes, twoo &

The harme of theſe errours.

Fiue chaines drawe from Adams fal to our Lordes reſurrectiõ: For which a digreſsion here may do good: that none bee ſo hardy as to deſpiſe one worde, as it were a link, touchinge them, leaſt he be found guilty of diſgracing all.

The ſinne of Iſraell, Ezek. 4.

twētie bowles, eleven Knoppes, nine Flowres, that goodlie worke of *Bezeleel:* that reasted in the shadowe of God, then it was burst: then all Moses Curtines, and all that *Chyram* the kinges of *Tyre*, the Father of *Salomon*, & *Chyram* the *Tyrian* artificer, made to *Salomon*: the one by procuration, the other by trade, all these goodlie thinges left the Temple: & shewed Christ his wrath. Then *Sedekias* lost his eyes, that neuer would see: Thē *Saraias*, father to *Ezra*, was killed for badnes in high sacrificehood: the death of whom being in recorde, killeth all comon receyued greke accomptes, thence to great *Alexander*, by *Ezra* one man liuing thither: then *Sedekias* children were killed, the only hope of *Salomons* stocke. And this was a famous marke to ende the third chayne vpon such a famous punishment of idolatrie, and end of Moses ceremonies, poore elementes in deed, that Christ from *Ezekiels* vision full of eyes, might appeare in the ambre light and purenes. This marke was a goodlie piller, at which the thirde chayn might be fastened: as the kingdome of *Asa* beginning was a piller for the other ende. Such famous markes the holy style shoteth at: hauing a fourefold string to the bowe: *Iuda*, *Israel*, both in parcells, *Iuda* sole, and one totall summe. Which chaine if a Translatour breake, as *Ralbag*, *Iarchi*, *Seder Olam*, and others malicious doe: stealing linkes nowe from the one, nowe from the other, he will foure times disturbe all the kinge storie and *Ezekiel:* and shall roove at such dimme markes, for beginning, and ending *Ezekiels* three hundred and nientie yeares: as neuer can argue any golden chaine to drawe the world vnto Christ: but be worse then a cankred wier one, of linkes all broken asunder. And as a good harte would bleede to see the * Second parte of the Prophetes, that of the holy story most fayre printed (with the goodly hedge of the *Massorites*, directing the copyers that they neuer misse) to be cut in pieces, and all authoritie of them

Chyram the Father of Salomon, was not the brasworker, but Chyram the king, whose daughter Salomō had amōg his 700 as their familiaritie argueth, and Greekes in Euseb. note.

Four helpes are for the Kings times

The 390. Eze. 4. must be loked vnto in all particulars.

Four partes are of the Ebrew: the [illegible]: the Pro[illegible]tes, histo

them for euer abolished: So a good heart would grone & closely weepe, to haue the sense of the holy story all chopped as hearbes to the pot. And who so euer hath a cleare tast in Scripture, will thinke that neuer any wormewood made waters bitterer, then such senses would be to the tast of an *Eliu* and a *Iob*: which would iudge by eares as the palate by taste. And nowe by three Chaynes, as Maister *Caluin* marked, no moderate men can misse for the time, from since Satans fierie tongue did sett the wheele of the whole creature on flame, vntill the Chaldean *Serpent-race* burned the Temple, the allurement of nationes vnto the worship of him that made the Temples of the heauens. A fourth chaine cometh for Gods enimies: short, as shewing Gods lothing to bring them in this draught & cariage, of seauentie yeres. And commonly we adde some seauen linkes of yeares, that so *Iuda* should bee seauentie seauen yeares in Babel: & disturbe prophecies infinitely. Though in this place the Iewes vniuersally agree with that which Ieremy should force vs vnto. The fifte chayne reacheth from Babels fall to our Lordes death. This was knowen in the Apostles time to all Iewes: and commeth infinitely to be regarded in the newe Testament. And this one poinct is enough to stoppe all Antichristian mouthes: that the sonnes labours haue a better story then that of *Bitias Atlas* scholler in *Didoes* court: euen his labours through all ages till Christ shewed a newe worlde: where all that marke it, shalbe as the sunne in the kingdome of the Father. And this one worke, trayleth infinite heathen almost theyr euery booke, to be weighed, and founde full of chaffe, voyde of golde, & light as vanitie: being tryed by the holy Bible.

Nowe, they that graunt a fiue-parted chayne thus to reach, must needes graunt that they who breake it in anie one place, make all the rest to be vaine and voyd of counsell: and they that thrust idle linkes of their owne copper,

rique: Prophetes Oratorie: & Preceptory with them, disputationes and meditations

Yet we also haue missed

Wee commonly misse in the fourth chaine.

Where Iewes agree for our good we misse. Goodly skill!

Vergil. Aeneid. 1.

He that breaketh any link, in the Chain drawing to the redemption doth marre all the

be as counterfaiters, and forgers of metalles: and if they drawe the time farre longer then the particulars will beare it out, they drawe into pieces all the body of ſtory: as *Nabycadnezar* gaue in ſentence ouer his *Chaldeans*. This ſtanding thus, I truſt euery man of harte will require in a tranſlatour much care and ſkil for euery one of thoſe linkes; no leſſe then faith and ſkill in a goldſmith: yea and ſo much more as the matter is more precious: though not a ſmall number ſhewe, that they would rather haue the trueth of God to periſh, then former ignorance detected. But ſuch muſt be vtterly cõtemned with as good ſtomaches as they bring. The Iudge that ſitteth vpon the fierie throne can, as all men knowe, and wil, as Moſes telleth, pay them home, when their foote ſhall fall. And I hope all learned will ioy to haue their good & learned paynes bettered: and ſcoured from that ruſt, whiche otherwiſe would cankre the whole. Now I wil returne to touche the worke I ſpeake of, as I ſhewd what Rabbines deceyued it: who to a bad ende of purpoſe, in their owne counſell, this did ſpeake againſt their cõſcience. The obſeruing of theſe matters will breede plentie of dexteritie in the ſtory of the Kings: which, ſome Ebrews thinke that Ierem. penned: as *Ezra* the Chr. In ſumme, this much I thinke of that learned Latin work and of the late French edition which foloweth it: that in the obſeruationes much iniurie is done to the trueth of ſtory. Examples may theſe be taken. *Amazias* raigned at Ieruſalem nine and twentie yeares, ſayeth the text. The notes checke it, that he raigned but ſeauenteene yeres, and liued at *Lachis*, banniſhed all the reſt. *Amazias* was killed, and when his ſonne was ſixteene yeares old, the people of the lande made him king. The notes make him reigne all the time of his fathers baniſhment. The text telleth, that he began to reigne in the ſeauen & twentieth of *Ieroboam*: that

And herin are we faulty ſpeciallie vpõ Daniel.

Al truly lerned ioy to haue theyr paynes amended.

that he was then ſixteene yeares olde: and ſo he ſhould be about foure at his fathers death: & a regentſhip of eleauen yeares ſhould goe betwixt. The notes make him raigne foure & twentie yeares afore that time: that is eight yeres afore he was borne. The text maketh him reigne two and fiftie frō *Ieroboams* ſeauen & twentie. The notes make him then ſtroken with a leproſy & to continue eight & twentie yeares. The text teacheth that *Iotham*, at his fathers death, was but fiue & twentie yeares old. So, by the former note, he ſhould iudge the people afore he was born, three yeres. The notes, to auoyd that, expounde the text thus: *Hee was fiue and twentie yeares olde when he reigned*, that is, *when he ruled the kingdome in his fathers leproſie: and he raigned ſixteene yeres:* that is, *after his fathers death.* If this had bene done in myne owne nation, I would haue blamed it more largely: But I loth to diſgrace a learned paynes, but for infinite neceſſity. And our trauels might haue more cleared the regentſhip of *Azarias* and the two and twentie yeares of *Anarchy*: that earthquake of the ſtate, and the ſtyrres called *Iezreel*: and likewiſe for *Ezekiels* 390. yeares, where the French notes returne to the right trueth: againſt their owne particulars In all theſe errours, wee in a fewe wordes might haue kept our nation from liking ſtrange opinions. Other matters of this Latin worke for the laſt Prophetes times & *Zorobabels* houſe, I haue written, againſt his learned defendor therin: though not here. D.R. whom I name for honors ſake. He deſerued great cōmendation for hazarding his fame: whether 2000. yeares errours holden almoſt generally ouer all Greekes and Latines Libraries, could be ſet on flame with a fire of iudgement taken from the holy authour. And, I trow, all of hart and our language, will confeſſe that parte cleared, by my paynes: how ſo euer ſome feared to ſtande to an arbitrement: reported that they had paſſed, as learning

ning would require them and all to determine. Yet hearing what infinite millions were againſt me: they thought it the ſafeſt way to haue all in ſuſpenſe. But I thought it a duetie vnto God and my countrey, to cleare not only the cauſe, but all the Bible, by Gods helpe, in our tongue: and to ſeeke for the next kingdomes helpe, if that labour at home ſhould be blaſphemed. Experiẽce in *Daniel* the hardeſt booke, cleared (I hope) in the very dedication, may ſhewe how ſoone and eaſilie, much holden paſt hope of achieving, may be accompliſhed. And now to leaue ſtrangers, I will returne to our owne vpon *Daniel*: where I blame our paynes, that while we make two *Nebuchadnezars*: and miſſe of the Images time, and fourth Monarchy, and ill tranſlate *Gabriels* oration for redemption: and in our argument, Cha. 12. taxe *Daniel* for obſcuritie: who hath the greatſt plaines that euer the matter could ſuffer: While this runneth currant, all the Bible wil cõplaine that we doe exceedingly darken it. Neither doe I thinke it better to haue the trueth of Daniel hid, then antiquity diſgraced for miſſing. But nowe I haue diſcourſed more largely of my two firſt poinctes: then I well may vppon all the ſixe following: howe heede muſt be taken, leaſt the Ebrewe writt or Greeke of the newe Teſtament bee blamed: and leaſt in tranſlation or expoſition the holy booke be peſtered thorough vs, with vntruethes: or haue anie one at all. One errour more I would haue ſpoken off, for a place of Daniel ill tranſlated: but it is to great to bee opened vnto the people: leaſt they want ſtay in moderation. I did obiect it with ſharpnes not the leaſt vnto a ſcholer of high place, and great recompence for his ſtudie: who tooke it in good part, and ſage moderation. And ſo I truſt hee will take all the reſt. Such affection will cauſe him ſelfe and others, ſome great reaſt, which little medling bredeth.

It his better antiquiry were diſgraced for miſsing thẽ the trueth of Daniel ſhould bee hid.

The

The third care in a Tranſlatour, which ought to bee, as that perſon which *Nebuchadnezar* ſawe by night, watchful and holy, is, that, in ſpeaches of the Prophetes, where the holy ſervauntes of God ſpeake of purpoſe termes doubtfull; where the prophane would otherwiſe ſkoph or perſecute: there the true cleare light with full warrant be kindled in the tongue vſed of him. If he write for a natiō that profeſſeth the trueth, and not for prophane *Lagidæ*, as the Septuagint: who liuing in thoſe ſtyrres of the iron & clay legges of *Daniels* image, not cleauing togither, and of the warres of *Seleucidōn* and *Lagidōn*, which the Angel vttered vnto *Daniel* of purpoſe in harde phraſes, for the Iewes ſafetie: they, liuing in theſe very times, had croſſed all the Angels wiſedome: if they had opened vnto their prophane heart that which Gabriel hid for their good. But our caſe nowe is nothing like theirs: in chriſtiā kingdomes. Wherfore a Tranſlatour ſhould aboue all thinges be ready in all ſcriptures where ſuch hidinge of the minde is vſed.

A ready Ebrician, that ſeeth one of vnperfect ſtudie labouringe to tranſlate, will tell almoſt for euery place where a Tranſlatour would miſſe. And touchinge ſuch as in *Daniel* haue deceyued tranſlatours, them I haue noted in my commentationes vpon him: dedicated vnto ſome of you Nobles, and others of honorable Gentrie, to be regarded according to the ſage honor of her Maieſties gouuernement. By *Daniel* moſt of anie, becauſe hee liued vnder the prophane, theſe tenours of ſpeach and wonderfull witty hiding of the minde, may be conſydered ſoundlie, to be had in heart readilie. In ſuch places, a man worthie the name of an Ebrewe profeſſour, wilbe moſt ready: as in matters moſt weighed, ſearched, tryed and peyſed by him in the golde balance of Ebrewe diligence: where ordinarie plaine ſpeaches require not to be ſo much thought

The third care: for prophecies ſpoken in doubtfull termes, in ſad occaſiones.

Recompſce demaunded was promiſed. D. C. was appointed Requeſter: M. L G hindereth.

Dani 7. 17. in one verſion otherwiſe far the better.

vpon. who would not looke better about him: that ſhould finde this going currant for Gods word. The foure beaſtes are foure Kinges: who ſhal take the kingdom of the Saints, of the moſt high: and holde the kingdome for euer: euen for euer and euer. This can not ſtande with religion, anie more, then *Tartarus* can be Paradiſe: & eternall woe, bleſſednes. Here an Ebrician would longe before he came to the place, thinke vpon the rocke, where others made ſhipwracke: and marke how the Particle *Vau*, one letter, was a key to open or ſhut the ſenſe. So in *Daniel* againe, Ch. 7. ver. 12. As cõcerning the other beaſtes, they had their dominion taken away, but their liues were prolonged for a certen time and ſeaſon. This ſpeach vnſpeaketh it ſelf. For the beaſt is the Empire: and when the Empire is gone, the beaſt is no more a beaſt, but ſtãdeth on his feete, as a man: when a priuate mans heart is giuen him: as in ver. 4. of ch. 7. *Agamemnons* man in *Euripides* beholding the Emperour writing for *Iphigenia* his daughter, to come to bee ſacrificed, and by fatherly affection blotting: & againe writing: and againe razing: marveyleth at his croſſe dealing. This dealing is more marveylous: no naturall affection here caried, but vnacquaintance with Daniel and with the Ebrew tongue. And reaſon might tell that the ſpeach croſſeth it ſelfe. And herein I muſt commende my L. of *Canterburies* grace: who though he thought it not an officers parte, to admitte ſoone a new tranſlation: and when I had preſented vnto him ſelfe and his patronage the ſeauen firſt chapters, all the Chaldy part, and the firſt chapter with ſomewhat more about it: he wrote in deed to ſtay the worke: yet whẽ I debated what his place required him to doe, he wrote againe to licence the worke: his grace ſaying, that he would not defend it: I ſhould ſtand to the defence of it. And full readie am I to doe that. And I dare defend his

In our cõmon Bible.

grace,

grace for that translation: that it is bettea then the vsuall in the Church. And whereas a certen Printer feared, least in time it would come into the Bibles, he needes no more to feare, then least in time our nation will cõmonly learne *Daniel* in one houre: which without an heyfer, that manie pricke, will not so soone be cleare: and was long sealed vp in our nation. Full is the Prophet of examples, biddinge heedines, but finding headdines. And Moses had the like occasion, as he liued, when skant any in the world beleeued that the world was created, or ruled by God, or that any God was. Lesse did they thinke of the state and condition, in which the wicked Spirites and soules are in eternall chaynes, and darknes with paynes: which state as they thought not off, they had no propre tearme for it in their speach. And likewise for the state of ioye, the portion of the faithfull in the sight of Gods glorie: the wicked world knewe it not: and therfore had no terme for it. In this case Moses hydeth his mynde from the wicked: as touchinge any one propre terme for either Eternall death, or Eternall life. But he by matter and argument doth spread it abroad into such as loue the appearing of the iust iudge. By the terme *DEATH*, he meaneth Eternall death, when leaues into the sore be not fetched from the tree of life: and so by life in promises fastened vpon Christ, he meaneth Eternal life: Euen as Adam closelie meant by the name of *EVE*: which the Septuagint translate *LIFE*. So by the curse vpon the Earth, he meaneth an Eternall curse with it, for all the Serpents broode. And for this the Iewes generally, saying the Sadducees, vnderstood him: and handle the matter most learnedlie. O that they had gone further to the tree of life: then their readinesse in the text would haue multiplied knowledge, euen for both Testamentes. One worde in him of this kinde, hath bred much stirre amongst

Vpon Leu. 26. many of them.

vs *Sheol*, that is, The verbe, the root of it is *Shaal*. to require: and *Scheol* is the ſtate which euery life with ſenſe payeth, as a debt: when it is ſpoken of a body, whether of man or beaſt, as in the companie of *Coreh*, *Dathan*, *Abyram*, the deſtruction from this life is meant. If ſequell of matter bring more, by the matter, not by the word, it muſt be admitted. In mens caſe we terme it commonly the graue: though fiſhe in Sea, or fier in earth, or *Hyrcanyan* dogges panches, or *Egyptian* Glaſſes, were their tombe: or they were, as *Iakym*, that with his penknife did cut *Ieremies* lamentations, caſt away as the buriall of aſhe: fit for ſuch as hate ſuch diligéce about Gods worde, as by *Ieremies* example wee may ſee, that the Eternall doeth require. That ſtate to the body is *Scheol*: to the ſoule, the loſſe of this worlde in ſuch as knew not the ſoules immortalitie is *Sheol*: to mē of further reach: the world of the Soules: the worlde vnſeene of vs that be here: without diſtinction of lotts there. For fewe knewe that: the hidden of God called in Ebrewe, pſal. Cxi, *Sod*, the myſterie of righteouſnes. And they the Lillies among thornes ſpake as the common worlde: and commonlie of the ſoule by termes fit for the body, for ſuch as graunted no further continuance, & for ſuch as graunted that there was an other world. And as dying is holden a degree lower then life: and daily ſpeach ought to be ſuch, as the greater part be not troubled with it, to deſcende to *Scheol* is to leaue this world. So *Iacob* would deſcende to *Scheol* vnto *Ioſeph*: ſo *Iudah* feared to bring his fathers graynes to *Scheol* with ſorrowe: ſo Gods anger in Deut. 32. and in the ſame ſyllables in *Ieremie*, ſpeaking of *Ieruſalems* fall, is a fyer that burneth vnto the low *Scheol*. Not determininge of their ſoules: though their caſe were daungerous in warres brought for idolatrie: men dying in contempt of the couenant. The argument might determine: the terme did

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not determine. *Haides* in the Greeke is the very ſame: and neither of them is euer in Scripture, directlie the ſtate of Eternall torment: but as king *Ezechias* deſcribeth it: The cutting-off from this life: the not ſeing of *Iah*, in the lande of the liuing: the remouing of their dwelling hence as a tente: the ſhearing of life, as the weauer doeth his webbe lockes from the Thrummes. And in *Iob*, *Aethan*, pſal. 89. *Salomon* Eccleſ. *all men doe deſcende to* Sheol; as *Ioſeph*, *Iacob*, *Ezechias*. And in a ſpeach of death, when life is ſoone recouered, deſcending to *Scheol*, ſignifieth that the ſoule fully went from the body, euen to the worlde of the dead: and in diuinitie meaning to appeare before God. In that ſenſe euery mans ſoule, by *Salomon* aſcendeth, & the beaſtes deſcendeth. So that the worldes common language: To deſcende into *Scheol*, and the Prophetes: aſcend vnto Gods throne or to returne vnto God, leauing the body to the duſt: theſe differ not in ſubſtance one hayre breadth. *Eutychus* Act. 20. fell from the third height, dead. But his ſoule was yet within him: and then had not deſcended into Sheol. The ſouldiour buried by *Elyſeus* was dead: but whether his ſoule had fully leaft the body, that may be further enquired. Our Lord being dead, had not his ſoule reſting in the dead body, but voyde of all controverſie, it went to the worlde of the ſoules, through the tabernacle of his flesh, and to paradiſe: the ioye of happy ſoules. Which thing to teſtifie, ſome of them returned to this world. The Diuell and his Angels might well perceyne it: But the Creed or article, Deſcended into *Haides*, meddleth not with one or other, but maketh ſure a full and abſolute deliuerance vnto the worlde of the ſoules. His ſufferings were vnſpeakeable, and the agonie of his ſoule: as hee tolde at the beginning to his Diſciples: and when ſkopers were about him, and dogges, he declareth by turning his ſpeach

vnto God, how to vnſpeakeable extremitie his tormentes went on: *Why O my God doeſt thou forſake me!* The phraſes of both, the firſt from Pſal. 42. the verſe repeated Pſa. 43. (for the Greeke of it is the Greeke of the newe Teſtament) the next from Pſal. 22. theſe two be the ſaddeſt phraſes of the language. And we muſt thinke, that as much is vnder them as can be conteyned: for the ſuffringes of our Lorde, and that he ſpake of his owne perſon. But I am not nowe to runne into a common place: if any ſtirre be of late riſen, that way, men of preferrment for their paynes, muſt looke to the defence of the trueth. And it is iniurious to require anie to warre on their owne charges: as ſome haue requeſted me to deale herein. But for a Tranſlatour, he muſt be careful in ſuch poinctes: where for the maner of the world the Scripture hath termes generall, that the vnlearned in tongue, and the vnſtayed in the groundes, wil turne often times into a wrong ſenſe. In this ſorte the terme, Hell, thorough the olde Teſtament, ſhould be well looked. He that thinketh it euer vſed for *Tartaro* or *Gehenna*, otherwiſe thē the tearme Death may by Synecdoche importe ſo: hath not ſkill in Ebrewe or that Greeke, which breathing and liue *Græcia* ſpake: if God hath lent me any iudgement that way. And who ſo euer can not cleare the Apoſtles words by men indifferent: as Old Greeks, Rabbines, & ſuch like is vnſetled in his ſtudy. Saint Peters place in his firſt Epiſtle and thirde Chapter affoordeth a good example for heede in places harde. Though it belong not properlie to this parte which I handle. For he ſpake ſo plaine, that anie Iewe then, or yet aliue, would vnderſtand him. And thus he ſhould be trāſlated: *Chriſt ſuffred, &c. being made dead in the fleaſh, made aliue by the Spirite, in which ſpirit he had gone & preached*

My 3. place of 8. is of ſpeaches harde of them ſelues: not of made ſo by vs, as 1. Pet. 3.

ched to them that now are ſpirites in priſon: becauſe they diſobeyed when the time was: when the pacience of God once wayted in the dayes of Noe. I aſſure my ſelfe that there is not anie learned Iewe in the world, nor was, ſince Saint Peters time, but would thus vnderſtād him. For all theſe poinctes are plain with them: the *Spirit of God, Gen. 1.2. Ze Ruho Shel Melech Ha Maſhiah.* This is the Spirit of *Maſſiah* the King. So, the ſpirit of God that preached to *Noe*, ſhould be that ſpirit of Chriſt, whō Saint Peter in expoūding his minde, calleth God, whoſe patience wayted. Alſo they haue this moſt famous, howe God long ſhewed his pacience, while the Fathers were aliue: howe the holy Ghoſt preached by Noe. and firſt by Noe ſince the day of Adams fall, & day of pronouncing the curſe vpon the earth: telling Noe the time of Execution: and that that generation ſtroue againſt the ſpirit of God: & that God brought vpon them double waues: of water and of *Gehennah* fier. And in the text of both *Talmuds* this matter is layde as a common article *Dor ha-mabbul ein lahem chelek le Olam ha-ba.* The generation that died in the deluge, they haue no hope of bleſſed portion in the world to come. Nowe, ſeeing all theſe poſitions be true, that by the Eternal ſpirit of Chriſt, his humane ſoule came to the body and ſo it was made aliue: and that the Eternall ſpirit is about ten times noted in the Lawe to haue gone done: (whence Saint Peter diuinely taketh the preach of Chriſte his going in the diuine nature, vnto other as famous matters) & ſhewed pacience: and brought the Deluge vpon the worlde, voyde of Religion, and preached not in any man with expreſſe calling afore Noe, and therefore his ſtory was the fitteſt for an example: and dam

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neth for euer all that be out from the couenant: seeing all this matter is true, & the proprietie of Saint Peters wordes in their most exacteneſſe, will abide this: and the Iewes, to whoſe natiō he wrote, admitted all this: and neuer would admit anie other meaning of theſe his wordes: which for matters inviſible, muſt be plaine and in graunted ſenſes: A learned Tranſlatour, who from childhoode ſhould be acquainted with the holy Ebrewe & Greeke: and for it with all writers for both tongues, ſuch a Tranſlatour would be better then many cōmenters. Saint Peter would acquaint his nation, that the Spirit of Chriſt was in the Prophetes, whom they called *Iehovah*. And in a matter of ſo great weight, to tranſlate ſo that the humane ſoule of Chriſte ſhould nowe be meant ſpirit: and that to bee made aliue, which dye can not, and to take a iourney vnrecorded in the penners of the Goſpell: and to preach among ſoules, gon hence & to Noes age peculiar: as hauing diſobeyed once: but after as better aduiſed: If Saint Peter had anie ſuch meaning in glaunſes vndiſputed out: the ſcattered Iewes, who admit no doctrine but taught in Moſes & the Prophetes; they would haue reiected all the Apoſtles autoritie. But in this place we make cloudes: he bred none. And in our cloudes we might ſooner enable Iob to bring about all propounded by God, as aboue his reach: as defende Saint Peter againſt anie Iewe: which thing he that can not doe, is but a raw Doctor of the newe Teſtament. A man might as ſoone tell vpon what foūdation the earth was layde: what meaſure it hath: how the Sea was ſhutt with dores: howe it is ſwadeled with the darke: howe to giue the morning his charge, and to ſhewe the day ſpring his place: yea and may as ſoone open the gates of death and ſee the dores of the ſhadowe of death: as tell howe Chriſtes humane ſoule could dye, and be made aliue: and

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what sermon he should make enioyned from *Moses* & *Elias* doctrine: or why peculiarlie to men of the fludds age: or defende cõstantlie any such thing, at all, done by Christes humane soule: of any conference or speach among the dead. And Saint Peter knewe that Moses commaunded to leaue the hid things to *Iehovah* our God: and knew that our Lorde him selfe neuer taught his Disciples to breake that: and might not breede leappers ouer the threshell. And for this very poinct of our affirming that Christ went to *Gehennah*, the Iewe *Isaak Ben Arama*, who writeth ful excellent things for Christianitie in *Shaar* 52. vpon Exod. and sheweth that all his nation since Ierusalem fel, haue mistaken all the Prophetes: and is cited for our side by *Munster* and *Nebiensis* vpon Psa. 110. he disputing vpon Leuit. 26. for the end of the Lawe, and howe all those curses might be avoyded; sawe no comfort in Iudaisme: and then hee turneth toward Christianitie: but complayneth that wee make Christ descend to *Gehenna*: and to bring out the Fathers thence: whereas if we had expounded the suffringes of Messiah (which all Rabbines confesse that the Psalmes make them infintie great) as the Euangelistes penne them, tolde by our Lordes owne tongue, and much perceyued by the Disciples: such a Rabbine would haue turned many, and by such meanes we Christians should haue couered infinite many of our sinnes: where God would mitigate many his punishmentes ouer vs for turninge sinners into the right way. I wishe all that loue the trueth, to trye this proposition; None that knowe absolutely, as a professour of Ebrewe and Greeke should, the holy phrases of Scripture: *Sheol* and *Haides*, *Gehennah* and *Tartarus*, and whence Paradise for Heauen, and when it began: as, *THE WORLD* to come, no *Linguist*, a true *Linguist*, meting with his match to be tried by authours indifferent (as the Disciples

ciples ſpake and wrote) will defende, that any one ſyllable in ſcripture doth ſo much as euer glaunſe, *that Chriſt deſcended to* Gehenna. Here, & in ſuch poinctes a tranſlation bearing on the ſame page the original, Ebrew for the Olde, with all *Maſſorites* clearing of the text: & the Greeke for the Newe, with declaration from what kinde of writers euery member of ſentence is fetched, and made according to them by one that hath his eyes in his head, and the ſpirit of *Elihu* in *Iob*, ſuch a tranſlation in one word would calme all waues. The *Æthyopian* tranſlation may be an example vppon Saint Peters place, whiche hath for Spirit, *Manphes Kades:* the Spirit *Holy*. The plaine *Aethyopians*, among whom manie Iewes dwelt, ſhewe that they neuer ſtaggered there. By ſuch two wordes in a margent note, all ſtrife would ceaſe. So in the Pſalme 110. The Greekes tranſlated diuinely: From the wombe before the morning ſtarre haue I begotten thee. The Ebrewe was hard of purpoſe: and the Greeke Tranſlatours doe ſhewe their great diuinitie. I would herein follow them: either in the text, or lay them downe as paraphraſtes in the margent. For their authoritie for diuinitie is next the vndoubted Prophetes and Apoſtles. Though for their difference from the Ebrew, accented, vowelled, & founde in euerie piece of letter (ſo neare it muſt bee examined) millions of poinctes, which entangled vs, muſt bee conſydered. And now I haue handled largely three poinctes of eight: wherin we muſt confeſſe overſightes: whiche for a dry cauſie bring vs to quabbemyres: and we may not refuſe amendment: for feare, (as ſome haue ſpoken in effect) leaſt men will ſay: we had no way at all heretofore. This obiection was made. Men will ſay that we had no Bible heretofore: if we nowe amende. It may be learnedly diſputed, whe-

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A tranſlatiō for trial propoūded vnto all to ſpeak againſt wher they could: ſhould haue the original with it: and ſuch would alwayes be good for libraries and the learned.

ther they be men that ſo ſpeake. For they that reade the Bibles tranſlation of ours, beſt knowe by their owne experience, where they ſticke faſte: and theſe gainſayers ſhewe that they neuer read the Bible: and men of ſuch humours are not to be counted men of worth in tongue: and they that plaſpheme the certeintie of Gods worde ſo pure, ſo wiſe, ſo watchfully kept, little knowe what they doe in ſo weighty a cauſe: & they iniurie autoritie, whē they hinder the publike good. But this labor ſhould haue a milde ſtyle, to winne all to a good worke. Yet thus much I dare ſaye: that, right, not might: ſkill, not will: paynes, not gaynes, ſhould beare ſway for that booke which the Greke terme calleth *Booke* (Bible in Greecke is booke) as being the only booke of all bookes: as all being bables in reſpect of it: that unlearned babling may not be thruſt vnto it: but ſuch as hath crept in, muſt be taken out. Nowe for the fourth point, Termes of Equivocation witty in the ſpeaker for familiar and eaſie matters, howe they muſt be looked vnto, that a Tranſlatour drawe them not to fooliſhe and ridiculous ſenſes. In this ſenſe Moſes ſayde, *Seth named his ſonne Sorrowfull (Enoſh). Then ſprang prophaneſſe: Concerninge calling vpon the name of the Eternall.* Thus he proceedeth to ſhewe howe mans wickednes haſtened the curſe, which God pronounced vpon the earth. And wheras he taught the Goſpell and prayer to God cloſely: becauſe the wicked would neuer vnderſtande but ſkoph, if it had bene at large tolde: he teacheth the fall away as cloſelie. Ebrewes very many, rightly vnderſtood *Moſes*: and *Kimchj* the common recorder equall vnto a thouſande: and Latines Hanie: But dog Iewes, who would not haue Chriſt Redeemer, and eſpye our ſtrength, they rebell againſt the light: As *Aben ezra* with others, of like rancour. Herein marueill, why *Tremelius* hauing done well, was altered & mar-

The fourth poinct, for termes of Equivocation.

marred after his death. As likewise in Daniel 9.24. & 25. I could wishe him restored to his former goodnes. Nowe we vpon Gen.4.26. say, Then men began to make invocation in the name of the Lorde. But Moses expoundeth him selfe Ch.6.1. (the Cha.5. is but a parenthesis in the narration) and sheweth when men began to bee multiplied, God sawe that their malice was great. And that is the reason why our father *Seth* termed his sonne *Enosh: Sorowfull.* It had bene senseless to call him sorrowfull: vpon calling on Gods name. Nowe the Prophetes call Man *Enosh:* still expounding the text. So that a corruption of it, greeueth all the rest. An other example of this kinde I will bring from the newe Testament. *Mary Magdalene* had that affection towardes Christ, which euery full faithfull soule hath in the Canticles. When she was a litle past the watchmen: she founde him whom her soule loued: shee layde holde vpon him: as not willing to let him goe. Our Lord sayeth, cleaue not to me: or fasten not so on me. I doe not yet presently ascend. The holy and wise Euangelist left out her action, to bee gathered by our Lorde his speach. So *Daniel* omitted his hinderāce of §*Nebycadrezor* to worship him: for modestie, and by the sequele doeth teach it. Any wise may see, that *Iohn* did the like: in omission of the womans hartie gesture. And our Bishops notes learnedlie shewe that. For thus they speake, vpon Ioh.20. 17: *Hereby Christ correcteth her carnal affection, looking too much to his bodily presence, and therefore he pulled her from outward & externe offices, towardes his bodily presence, and willed her to bee mindfull of his ascention.* The translation of the text is senseless: *Touche me not, for I am not yet ascended vnto my Father.* Euery linguist will cōfesse, that two grosse faultes are here committed. For the Greeke Verbe of touching is such, as timber workes fastened touche: and is, To fasten vnto: to

The Chaldean Kinge is written seauen seuerall wayes in the Prophets, wherwith to acquaint our nation to knowe the Ebrew diligence variety is, not amisse.

A commendatiō of the Bishoppes notes.

A most senseless speach; bearing the Christ rdes.

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be ioyned vnto. And so Saint Paul doeth vse it, sayinge: *It is good for a man not to touche a woman:* that is, not to bee fastened by mariage as one. And so, *Haphe*, a substantiue of this verbe, is trãslated, a ioint. Ephe. 4. 16. This was a grosse ouersight: not to cleare the equiuocation. And some who haue a minde to Descend to *Gehennah*, and can not abide that Christes soule should goe to Paradise, as the theefe beleeued it should: and as all Iewes would sweare, his wordes ought to meane, haue cited this text against that: as though Christ spake of his soules ascention, denying it ascention: where all soules that euer were, ascend to Gods iudgement. The speach folowing sheweth, that our Lord spake of his bodyes ascention. Nowe for the terme in the Greeke, ill translated, Iam not ascended: all of Ebrew studie knowe, that the tense *Abar* is vsed infinitelie for a time not past, but quickly to come. And the Greekes, *Eusebius*, *Procopius*, and such, note that: but the Doctours of Ebrew skill, euen to their Babes, so plaine it is. Nowe our Lorde spake all in Syriaque Ebrew, sauing the reuelation. And this phrase vttered after the resurrection, sheweth that: which thing Iohn would expresse in Greeke: but for vs it should be, *I doe not yet presently ascende*, I stande the more vpon this matter, for that a scholler of reasonable good accounpt in speach for one of you Nobles, Psa. 16. wher you meant *Scheol* the world of the dead: there he sayd he would burne in this opinion, that Christ descended to Hell, meaning *Gehenna* hell. I would not wish him to stand to his wordes. One is ready to bring against him::

Millia, quot magnis nunquam venere Mycanis.

I will defende *Bucers* bones of Doctrine, that they are punished with the fyer of iudgement, against any that will

disturbe them, in our nation, for Psal. 16. and Act. 2. But I must returne to translating: where two grosse faults in one short speach stayne much the glory of Gods worde. Because it was an *Herculean* labour at *Augeas* stable to toyle in this part: I noted about three score chapters of *Esay*, *Ecclesiastes*, and others with lines what I blamed in this kinde: and sent them to an whole nation to be looked vnto: and will here lay down an Epistle written afore vnto me from them by the consent of their most Noble King, for that kinde of studie which I felt paynefull & costly now thirtie yeares: though some of ours despise it: and for their resolutiō to haue this worke to goe forward. Thus it speaketh: written by one speciall learned Scholer: *I thanke God, who hath moued your heart, guid Syr, to communicate with vs alwayes your most godlie & learned trauells, whereby the best of iudgement and most cōsummate in learning amangs vs, findes tham selues not a little both profited and delighted. The word of your Translation, here moued ane verie earnest desire of all efter it. I haue shewed your affection and maide report of all the guid thinges you did concredit to the bearer to the noble Gentlemā you wrote of, which were al most gladlie accepted. So that you may perswade your selfe, if you resolue to come in this countrey, you shalbe hartily wealcome to him, and to vs all most expected, wishing earnestly our Inne war worthie of such a ghast. In the meane time we all doe most hartilie thanke you, and imbreath you in the Lord Iesus. From Edingbrouche the xx. of November 1596.*

Your oblised friend, I. M.

Theyr words must be recorded, not as others doe like, but as the Epistle bare them.

This kind letter would not be forgotten: specially of me so much beholdē to the nation: and much more then yet I haue shewed, which nowe I can not stande vpon. But I must returne to the foresaid trāslation. yet I must not hope to bringe in this kinde where all will runne in one sorte, examples one of a thousand, that I might: where the Pro-

phetes

phetes ſhort ſpeaches to ſtirre diligence, are by vs turned from Chriſt to Belial, from vertue to ſinne, frō the temple of God to peors religion: as, *if thou hate her, put her away.* I will ſhewe anone, howe it fell out, that ſo many errours grewe, the cauſe wherof, they that be in them, I am afraid, doe little knowe. And thus much for the fourth poinct, that termes of Equivocation bee not turned to ridiculous ſenſes: wherein we haue committed many offences: but not more nor nothing ſo many as the vulgar Latin. The next poinct that I am to handle, is moſt pleaſaunt: and the miſſing in it argueth not want of learning, but of leaſure. It conteyneth conſtant memorie to tranſlate the ſame often repeated in the ſame ſorte: and the differing repetitions likewiſe with their differences. Moſes termes bee repeated infinitely in all the Prophetes: The Pſalmiſt foloweth *Deborah* much in the very letters: and *Salomon* much his fathers ſayinges: though in much againe he is in ſtyle ſtraunge as hauing much conference with Eaſterne Philoſophers. So in *Eccleſiaſtes*, he differeth in ſtyle from all. *Iob* is alſo in his very letters cited very much of *Dauid, Salomon*, and the Heard-man of *Tekoah:* who beginneth with the End of *Ioel. Eſay* likewiſe hath as *Ioel* this ſwete & terrible ſaying: **Ce ſhod myſhaddai iabo.* Shewing how he honored the ſpirite which ſpake in him. *Micha* doeth honor him as much and more: who copyed out a great number of lines from *Eſai* with very little change: And *Ieremy* foloweth him ſo notably, later by feauentie yeares, that in long illuſions of *Pachadh, Pachath, and Pach*, as feare, care, ſnare, often toſſed in the ſentence: he ſolemnizeth his very Letters: ſhewing with all how that which *Eſay* teld, they felt: ſo in *Taaniah* and *Aniah*, bewayling and wayling *Eſay* prophecyed, *Ieremy* recorded, both to *Iudah*. So for *Moab* he hath *Eſaies* eloquence: and *Abakuks* very ſyllables for *Babel*.

Malachy. 2. Wee make God a cōmaunder of divorcemēts vpō hatred: whiche doctrine Chriſt expreſly confuteth.

The fifte poinct. Cōſtant memorie to tranſlate the ſame alwayes alike.

A cōſuming from God ſhall come.

So

So *Abakuk* too hath *Esaies* for the knowledge of God couering as water doth, in the Sea: so *Micha* the seconde beginneth with that straunge Grammer and letters of *Micha* the first. *Heare ô ye people, all they.* The Ebrewes chaunge the pronownes sodenly, now and thē: as the two *Michahs* doe, ô *YEE*, and all *THEY*. Nowe, the vsing of the same syllables, biddeth to looke vnto the same euent. *Micha* sonne of *Imlah* proued true in *Achab*, and the fall of *Israel* for the time thē, though foure hundreth false prophetes thought and taught otherwise. So should the Iewes thinke of *Micha* the *Morasthite*, that his wordes would prooue equally true. But to holde on: *Abakuk* entitleth him selfe a Prophete: *Aggei* and *Zachary* doe the same: none, I trow, but they three. The reasons be weightie: And *Daniel* is a wonderfull gracious man for all thinges. And in noble sort for this: for calling by one skilfull worde, whole stories to be compared togither. By the worde *Tippaghem*, was Troubled, vsed onely afore in *Pharaohs* spirite, placed again in * *Nauocodrosors* he calleth into minde: *Pharaoh*, his *Chartummim*, or coniurers, *Ioseph* and infinite comparisons with *Nauocodrosor*, his *Chartummim*, and *Daniel*: yea the whole stories for both kingdomes are called into mynde by one worde, *Be-hammered* the worde properly signifieth. But how so euer it should be translated in the margent of the later from the first it should be noted. So whē he prayseth God, as dwelling in light that none can come too, which thing God handleth in Iob in speaches reaching through the frame of nature, *Daniel* vseth a phrase vsed onely of God: *Iadagh Binah*: to knowe vnderstanding: teachinge thereby howe he that will, may prooue true his saying of Gods wisedome, from Gods owne declaration of it: a peculiar longe speach vsed of purpose in that argument. So *Mauz*, the name of might and almighty vsed of *David*, *Salomon*,

In Ebrewe Shimghu ghammim cullam.

It is a deap matter that only Abbakuk Aggei & Zachary title them selues Prophetes.

* Seauen wayes scripture writes his name: which to imitate none of grace, wil forbid.

Salamon, Esai, Nahum, Ezekiel, with attributes commonly of rock, life, saluation, and such. So in *Daniel* in the plurall number increasing the force: *Maüzim*, and the temple is called the sanctuarie of *Maüz*, and fortes of *Mauzim*: wherein while the Seauentie hid their minde, an errour intollerable came in, in Dan. 11. which thus should stand: *As for the God Maüzim (that is almightie) in his place he shall worship, yea a God shall he worship whom his fathers knewe not: and he shall cause the holdes or fortes of Maüzim to haue a straunge God.* Here the Angel comfortes the Iewes against *Antiochus* strength, by the very name of God, twise laying attributes of the Temple to cleare the speach. But I may not tary in *Daniel*, *Nehemias* repeateth that terme in honour of *Daniel*, & memorie of him. But of all, *Ezra*, is most herein, whose whole worke of the Chronicles is infinite much in the very syllables of the former: and when he changeth the phrase, that change hath great vse, and should be marked in a translation. Such is the newe Testament: whose first oration fasteneth to the last speach of the olde. For *Gabriel* to *Zacharie* beginneth the newe Testament where the olde ended. And this should haue made the Church to haue hid the hidde Apogrypha, according to their name: and neuer to haue let them see the sunne of the Church. They breake the chayne: and make monstrous all the body of the Testament, absolute without it: and not admitting any word of it: for language to any one letter, nor to any wit in style, articles or story. Infinite much of the newe testament might haue in the margent the Ebrew which it translateth. As this: *Grace and peace from God*: *Aarons* blessing, & this: *God knoweth who be his*: from *Moses* speach to *Coreh*: and *God hath not forsaken his people*. *Be thou perfect as thy Father in heauen is perfect*: from this, *Thou shalt be perfect with the Lord thy God*, and so infinitely. A Translatour should haue all this

See the common translation.

The newe Testament is almost all frō the olde.

in tables before him. So the Bible ſhould bee ſhorter for memorie by a quarter: when the minde ſhould ſee what was plaine afore, and is but repeated. And in facilitie ten times eaſier: ſhewing no newe matter to be in handlinge, but a commentarie of the old. *Moſes* ſong, Deut. 32. might be ſhewed al through in the Prophetes, *Paul*, *Peter*, *Iude*, & others. Howe we haue contemned all this: examples wee haue like the ſande of the ſea, that can not bee numbred. Two I could bring too haynous: eyther ouerturning, the one the maine of faith, in a Trāſlation: the other in a note caſting out the canonical with a Semicycle, as leſſe profitable, and drawing in *Tobyes Legenda aurea*, made as other Iewiſh, forbid fables, to breake all the frame and honor of Gods counſel: wherein we ſhewe that wee neuer knewe, howe the families guide the holy ſtory, in a moſt ſenſible dignitie: and what families might not excell the reſt, nor yet in any dignitie come neare the chiefe. And thus fiue partes of my eight are concluded. In our ſixt care facilitie of phraſe defended by the newe Teſtament, the Septuagint, and writers old indifferent for all nations muſt bee had. Here ſtudentes in Ebrew miſſe by curioſitie: as when they ſay: He that beleeueth ſhall not haſten. The Septuagint knowing that haſtening to vnſtayed thoughtes in the mind, and colour of face argueth ſhame: ſayd ſhall not be aſhamed. *Moſes* ſayth: The day of their deſtructiō is neare: and the caſe of the things ready for them haſteneth. Saint Peter tranſlateth him moſt oratoriouſly; though changing his order: *Their deſtruction ſumbleth not: and their iudgement of olde is not ſlowe.* The holy Ghoſt his trāſlation here ſhould ſtande. Many ſuch places come where the ſtrict propriety is too harſh. As, *If the iuſt haue his payement* (that is doubtfull to the ſimple) in Greeke, *is hardly ſaued:* very learnedly. Ignorance herein caught of late two ſides of ſtriuers tardy,

The ſixt care Facilitie of phraſe. Curioſitie an enemy to this poinct.

about

about this: *God called for darknes and it came, and they were not disobedient vnto his worde.* Therein some defend the Ebrew, as they may: but marked not the verbe plural put impersonallie. The Greekes altered the relation of disobedience vnto the Egyptians thus: *As they disobeyed his worde.* Herein we had a very vnseasonable strife: with bitter contention, and extreme vnskilfulnes in the offenders and defenders. The Greekes knew well what the Ebrewe had: but sawe it harsh for the Greeke phrase: and that made them departe from proprietie, as paraphrastes may, retayning the sense. And here I think it good to digresse a litle vnto the Septuagintaes story, for great vse of our present matter. Their time is said to be in *Ptolomy* the second his dayes: their number to be exactly seauentie and two, six of euery tribe, *Ptolomy Philadelphus* desirous of a famous Library, sent to *Iudah* for their best authours and translatours: and had them sent. They translated seuerall partes about fourtene chapters, as nowe we distinguish them: or some one might goe through some little booke alone. The copyes which they had with them in Egypt, were not vowelled nor accēted: but as some Primes yet are without eyther. Where both helpes are not, none without exceeding great paynes can stand vpon the trueth alwayes. The want whereof lefte the Septuagint vnto infinite errours. They were not all of like skill. The Translatours of *Moses* were very eloquent: yet some Translatour of Gods wordes to *Cain*, either of purpose hid his minde, or was very simple in Ebrewe. They who dealt with the storie, were likewise eloquent: and so in the prouerbes and the Psalmes. The Grecian on Iob was a perfect reader: and cared not to yeeld euery saying strictlie, but what might be to Greeks familiar: The Translator of Ecclesiastes, was yonger in Ebrew thē Greek: he of *Amos* at the best: he of *Ezekiel* very learned. The diuersitie of

where the 70 (to avoid an harsh phrase) dealt as paraphrastes, our vnreadinesse caused *Barrachomyomachia*: where a Grāmaris kite would cary awaye both striuers

Of the Septuagint: that all trāslated not the same thing, but euery one his part, &c.

Gene. 4. If thou offre well, and diuide not wel thou hast sinned.

their ſtyle: and hitting nowe: nowe miſſing farre, in the ſame, tels that all did not al. Oftētimes they rather abridge then tranſlate: as on Heſter, & infinitely in the Prophetes. In myſteries and hard Phraſes often they deale exceeding wel. But very much they hid their minde ſpecially for the worldes age betwixt *Adam* and *Abraham*. There was no other tranſlation but theirs in the Apoſtles age: and it was more knowen to the Iewes then the Ebrewe, ended from daily vſe fiue hundreth yeares afore. Therefore they vſe it exceeding much. In many places they leaue it & tranſlate moſt oratoriouſlie. It was often deceyued by miſtakinge Characters like: as, *Daleth* and *Reſh*, be: *D*. and *V*. *Caph* & *Reſh*: where the foot of *Caph* wanted Inke. In ſuch places, if the tranſlatours had borowed their neighbours copies, they had not miſſed. But they ſaw no reaſon of exact care, wher their labour was required only for a braue Librarie. *Syracides* that was a childe when they tranſlated, excuſeth the matter, how hard it was to trāſlate Ebrew into Greeke. Hard muſt it be for thos poor afflicted Iewes lothing Heathen, to affoord ſeauēty learned through all the Prophets Emblemes, Ebrew ſubtilties, and Greeke elegancy: where the Church neuer had ſeauētie, or I trow ſeauen that ſpent their life in Ebrew & Greeke for the explaning of the Bible. Their tranſlation was turned into Arabique, though that tongue is almoſt Ebrew, and into the neare Ethiopia: either becauſe they had not exact Ebricians, or thought it not ſafe to differ. The vulgar Latin, and all ours, ſauing the Geneva follow it. And this is the cauſe why ours come ſo much ſhort of the Ebrew. And the defendours mynded to feede on ackornes when corne is founde out. Iudgement in a ſucking Babe is not weake, ſhort of a mans: more then theirs which cōpare ours with one able to abide triall by the Ebrewe, cometh ſhort of true learning. The Geneuan folowed

2350. years difference Gene. 5. and 11. betwixt Ebrewes & Grekes, this yet amazeth the worlde.

The Greke Teſtaments words 4600 ate, the moſt part, from the Seauentie.

The church neuer had yet ſeauen that ſpent theyr life in vowelled Ebrew and Greke exact antiquity, for the Bibles vſe.

folowed the Ebrew, though the French bragge how it fo-
lowed their: the Dutch how their. I trowe it is not infe-
riour to any of theirs: as D. *Trelcatius* often confesseth at
Leyden. And I thinke the BB. reuiued the folowers of the
vulgar Latin and the Greeke, least our people should bee
too much amazed at the first, by the great diuersitie. But
to returne & conclude: as memorie to marke howe the la-
ter folowe the former for light, and delight, so a learned
cilitie is of vnspeakeable force. Nowe commeth in the
eauenth poinct: the braue Greke termes either of the Sea-
entie, or of the Apostles better vsage. Their marking is of
reat importãce. And this should not only be a great help
o shew still through the margẽt Gods handling at his old
ories: but a matter of certaintie in difficulties. Some here
iding amisse, disgrace all. For example this may be taken:
aul sayeth: *We must giue more heede to that which hath bene*
eard, least we slowe: our common translation hath: least at
ietime we should let them slippe. Saint Paul had bene a
be, if he had thought that all Ierusalems Rabbines could
rget vpõ what principles Paul disputed: or thoght that
he Rabbines had embraceſt the rules & principles, they
uld soone forget them. Here the *Arabiques* translate ele-
ntlie, *Naſkitu: WE FALL.* The *Syriaque, Nebed WE PE-*
SH. Saint Pauls metaphore was taken from *Ieremies* la-
ntations, 4. in *Teth.* They are in better case whiche died
the sword, then which died by hunger: which slowed,
perced by wanting the fruite of the helde. This trope
led into the Iewes mynde *Sedekias* kingdomes fall: and
rned of a farre greater; which soone fell vpon tõtempt
this warning. Of that *Ierusalemy* hath a comon treatise,
whole booke vpon this: which all, Paul warned in one
terme: that might not be turned to a base meaning, be-
ding no men of grauitie in any religiõ or reason. In this

Why our Bb returned to followe the 70. rather then the exact, true infallible Ebrewe.

The seuenth poinct: for stateli greek termes: to stand in the margent.

Ebr. 2. 1. verie coldlie translated: where Zub Lam. 4. or Luz, Pro. 3. is touched.

Taaniuth goeth vpon Ierusalems second and last destruction.

place the bare worde ſhould haue bene kept, or an other warranted. He that could not come to Saint Pauls reach: yet ſhould haue marked how from Pro. 3. his Greke word was take: for a froward departing, & the word two wayes terrible, each leading to deſtruction, and both meeting togither, would be twiſe treſ-excellent. The brightnes of glorie, Eb. 1. 3. expoundeth *Zemach*, or day-ſpring, Eſa. 4. to cleare all the Prophets: all Paul, and the Chaldy (vpon Eſai 4) a rare place of old Ionat. a Rab (of old Simeons age or neare) ſpeaking clearly of Chriſt. Now to teach vs, that, The *Syriaque* hath *Zimcha*, *Eſaies*. When thouſands of theſe come in ſingular great matters, better then commentaries to lighten eyes: all togither will make a mountayne of golden learning, and haue great force. Here a tranſlatour ſhould haue all that the newe teſtament tranſlated, noted in his Ebrew Bible: to be plentiful in the vſe of that helpe. So for this ſentence: *He maketh his Angels ſpirites, and his miniſters a flame of fyre*: not onely the Septuagint and the Apoſtles, but alſo the *Zoar* in many places ſawe that God ſpake of the Angels made like windes and flames. Wherein the facilitie of the matter ſhould bee warranted for better ſatisfaction of all: by all of indifferent affections. In this all tranſlations of learned tongues olde and ancient will much delite and ſtrengthen: the *Arabique* and the *Syriaque*: the *Chaldy* paraphraſtes, *Onkelos*, *Meturgeman*, *Ieruſalemy*: *Ionothan*, *Ioſeph* the *Blind*, *Aquilas*: the Septuagint. Yea & the fragmentes of *Aquilas Symmachus*, *Theodotion*. As when *Iacob* ſayth, the *Scebet* ſhall not depart from *Iudah*, till *Shiloh* come, *Aquilas* ſayth: by *Scebet* (in Greke *Sceptron*) he meaneth the tribe. He ſayd truely: Learnedly and to infinite good vſe. *Ieruſalemy* and *Barbinel* check vs rightly: for *Malachy*, Thus they ſay: For he hateth diuorcements; The Eternall is the ſpeaker. Here their authoritie is the ſtrongeſt

Zemach Eſa. 4. Apaũg aſma, Ebrew 1. 3.

Shebet is in Moſes 32. times: & neuer a Sceptre in him, but, a Tribe.

of

of all humane: for vs, against them selues. The *Babylonian Talmud* is no lesse: construing *Ezra 1. Chron. 3.* That *Iechonias Assyr*, in strait prison made *Salathiel* his sonne: here the *Talmud* for this one point is much worth. Most pleasant are the Prophets words, turned by the Apostles: as *Sechi & Maos*, in *Ierem.* and *Peripsema* and *Scybala* in Saint *Paul.* In this sorte all the Greeke Testamentes wordes might be brought into euery Bibles table: yea and the Ebrew two, with one leafe of Grammer introduction: whereby a few houres would yeeld a methode to iudge and studie as occasion and leasure serued. A Linguist would as easilie performe this, as these his coūtrey lāguages. And this must be holden, that *Libanus* affoarded not more timber trees to *Salomons* house, then the Greeke Septuaginta doeth to the newe Testament: and the termes called into question for Diuinitie being in it are best expounded by it. Examples I needs none: infinite experience of daily striuers shewe enough. And nowe comes the last point to comment by Scripture: so all *Salomons* Prouerbes may be set on the fitt stories: so the stories with their Prophecies. & the Psalmes vpon the lawe: the Epistles vpon the Ceremonies much: touch on all. The helpe herein would make the newe Testament, and the former Prophetes, as *Daniel*, *Esaie*, and such, easie, before the Reader commeth to them. And nowe I haue ended all partes touched in my entrance of Speech. Ornamentes aboue these, I haue else-where conioined into one woorke manie alreadie. To conclude, this I had to say touching translation. The rare Honorable Earle *H. Huntingdon*, many yeares togither, vrged my will this way: whom one Earle of you, Nobles, of neare affinitie, succeeded in willingnes & so liberallie towarde charges, that vpon that (according to these eightfold obligations) somewhat, if God will, shall come to light.

The conclusion.

H.E. of Huntingdon should be honored all of his true affectioned, to finish his beginnings.

And

And one of you Lordes requested me to write a common Epistle to you all: that you might so better knowe howe in time to agree for execution of good will this way. That request I haue (as ye see) accomplished. And I hope your Noble learning will not expect an inflaming peroration. The dignitie of the matter is greater then any Oratour can match. And for personnages, none be so fit as your selfes to vrge it. Professed Scholers, who studie to liue: and not liue to studie, are commonly, being advaunced, hinderers of all that passeth the common base course. And as my furtherance for honorable wordes, workes, charges, and all tendring hath bene from the Nobilitie (from what side the contrarie: I will yet see, and nothing say) so I am free to chuse whom I would honour in this motion. Vnder the terme of Nobilitie, as we here towards Germanie do, I conteyne all the ancient and good Gentry of the land: whom all I wish to haue a care & portion about the book of life. The deliberation should be quick. The King of our language hath dealt very royally for his part: with a willingnes very readie. Yet my great desire was, that English Nobilitie might be moued, to be at the charges of this trauell. And so I leaue the matter to your learned Honorable and Worshipfull consideration. From *MIDDELBVRGH*, in Sea-land, This 29. of May, 1597.

Your Honours to commaunde,

H. BROVGHTON.

A requeſt to the *Arch.* of *Cant.*

to call in a corruption of a late Engliſh Cõmentation vpon *Daniel*, dedicated to the right H. Lordes.

YOVR Grace, overſeer of all learned matters in our Nation, and I, having a right in thinges of my owne trauel, and all our nation, as cõtemned or deceyued, haue bene iniuried by a Printer, who hath corrupted my commentaries vpon *Daniel*, ſpeciallie in the Ebrew: to the diſgrace of all the worke: and of all our ſtudentes. In the Ebrewe verſes of *Rabbi Sadaias* the letters which begin the verſes wordes, commonly fiue in euery rowe (beſides the Alphabet letter) ſtand for the Arithmetique, how often the matter entreated vpon, is vſed in the Ebrew tongue, and the Scripture textes agree in number; where, if any one letter be amiſſe, all the frame of the worke is marred. Moreouer in the Ebrewe textes all Printers and Writers thinke it a very groſſe part, euer to corrupt any Scripture text: as the Iewes glorie that in neither *Talmud*, nor any commentarie of theirs euer any text is corrupted by the citer. And they haue this a common ſaying: That to miſſe in one letter is a corruption of the whole worlde. Now when Iewes and Chriſtians ſee that thinges in Ebrew corrupt, ouerthrow that preſent argument, ſtayning holy Scripture, and with ſkill rather of *Balams* Aſſe, then of learning, come forth, in England, where men ſhould be learned, & things offered vnto our Honourable Lordes, they will thinke vilely of all the Studentes of our nation. Thoſe verſes a matter of ſo great importance, that a Profeſſour of *Cambridge* offered an Angell to haue one copye in written hande: and after myne came forth: two ſtudentes one of

Cambridge an other of *Oxforde*, desired me to put thē forth in fayrer and more distinct letters: and they would each vndertake copyes to fiue poundes: both ten. Hereupon I caused *M. Fr. Raphelengius*, the best of Printers, to print me a thousand: which I haue sent to Englande, to make our Diuines readier in great matters. Maister *Ioseph. Scaliger*, a Gentleman of rare learning, and Maister *Raphelengius* had neuer seene them before I sent them to *Leyden*. Both as good Linguistes, as any in the world: and learned men; to whom I am very much beholding for singular gentlenes in lending me bookes rare and of rare commoditie: such as our nation, I trowe, neuer yet sawe. A certen English man here, had by my gyft but one copy, and was shewed the vse of it: of whom I demaunded in sadnes to record it in print, what he esteemed of the matter: and he sayd that of trueth, he would not for twentie poundes bee without the copye and the matter. The case standing thus, I can not chuse but be grieued to see my Ebrewe studies so defaced, a good old worke and a rare monument, marred, & occasiō offered to haue our natiō for learning much contemned. The certeintie of the holy text in Ebrew, is a matter, as all called to grace, will confesse to be gracious. And that rare piece of worke of *Sadaias*, will seeme, to all, voyde of Papistrie, and endued with reason, to confirme much the certeintie of Scripture. Wherfore proceeding from an enemie, for the trueth, & grounds of faith, the corrupting of it should seeme a worke farre from grace. Besides these verses of *Sadaias*, a piece of the *Ierusalemy Talmud*, very pleasant and learned with Gentlemē learned in Ebrew, is corrupted in this Printers edition: whereas no open aduersarie could so much disgrace, as such a corrupter of matters brought about not without great paynes, pretending reuerence to the authour. I haue felt griefe in this kinde alreadie not a litle; by a booke collected from sundry frag-

mentes

mentes by a ſeruingman: and falſely reported to be notes from me. As that booke was in printing, I did cauſe the ſeruingman to ſhewe your grace of it, that the Printer had no authour for his worke: and, as he tolde me, the Printer was bound in fiue hundred poundes not to preceede: but by a bribe, ventured againſt his band, and vpon complaint anſwere was returned, that the Printer would noyſe how he was vndone: So againſt all that I could doe, forged ware, ſome ſtollen from me, ſome from others, and more kindes then *Labans* ſheepes coloures, were ſolde deare in *London*, and *Sturbridge* fayre, and ſtill fathered vpon ſuch as moſt loth it. As all trueth ſhould be trueth: ſpeciallie in diuinitie it ſhould be ſo. And the befooling of an whole nation ſhould not be counted a light faulte: in forging authours, by picuiſh printers, & greadie of vnhoneſt gaynes. I was minded neuer to haue printed anie thing. But forgers of matters to be as mine, which I lothed, they forced me to leaue in print the whole veyne of my iudgement in Diuinitie, in the booke of Scripture concent. That any might knowe myne from forged ware. Nowe at my firſt printing much anger I had. When it came furth: the great Lord Chauncelour tolde the Queene, as he bragged, that in no caſe any countenance might be ſhewed me: & thervpon a Noble Earle, who had named vnto me a fine recompence of my ſtudy, hearing of the L. Chauncelours ſpeach, altered. And I to pay the L. Chauncelour, mynded to haue liued in Germanie: till I heard the Queenes aunſwere: That he commended, whom he condemned. For that the booke was ſchollerlike & all for the States good: where to knowe howe to ouerreach others, & not to doe it, argueth a minde bent to quietnes. Another gaue out wordes alſo to the Queene: vnlearned and malicious: of whom I will yet ſpeake nothing. Your Grace I muſt now commend for much humanitie, that tolde one, ſent in my

cause: that whatsoeuer you could doe for me, you would: So that I would acknowledge my friends. In trueth my L. touching preferments I was thus minded hitherto: that if my worthier in the common estimation stept before me: I would reioyce. But when two hundreth thousande poundes a yeere is spent by the Church vpon such as can not reade a line of the Bible: and I could not liue in Englande vnsollicited still to preach: and was commended by the Queene, whom I trowe you will not checke, I see not why I may not require my recompence: as the Realme hath put the Queene in trust to deale: and require it with as good a conscience, as you may receyue one pennie of your tenantes. You gaue me counsell to be toward some Bishop or some Lord as one sayde to whom it should bee tolde. The Queene or a Prince should bee the onely Patron for one of my yeares spent in hard studies. And the Countesse of *Warwicke* tolde that the Queene would not for all the prefermentes in the Realme, I went out of the Realme. In the time of deliberation, I pray your Grace, that Printers be not allowed to disgrace my studies.

Your Graces to commaunde,

H. BROVGHTON.